

# THE CHAUTAUQUAN.

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## REQUIRED READING FOR OCTOBER.

### HOW TO LIVE.

BY EDWARD EVERETT HALE.

#### INTRODUCTION.

I am to send to THE CHAUTAUQUAN sixteen papers on the Method and Practice of Life.

They will be called "HOW TO LIVE."

They are, therefore, essays in practical ethics.

The received treatises on morals, with a few distinguished exceptions, treat very largely on the origin of morals. They discuss the questions, how does man know what is right or what is wrong, and why does he think one thing right and another wrong?

There are but very few books, which, taking for granted, once for all, the sense of right, attempt to give what I may call practical recipes for living,—which may be made of use,—as directions for the care of hens, or the feeding of cows, or the mixing of bread are made of use.

I have undertaken to give to the readers of THE CHAUTAUQUAN, sixteen essays, which shall, in practice, give such directions. I am not to discuss the origin of the moral sense. On the other hand I take it for granted that the readers of these papers, have a distinct notion of the difference between "Ought" and "Ought not," between what is right and what is wrong.

I shall take for granted some other things, connected more or less directly with this sense of right and wrong.

I shall take it for granted that my readers believe in the existence of God,—and in his presence here now,—that He loves them and cares for them.

I shall suppose that my readers know they are his children,—that they may be partakers of his nature,—and that they wish to draw near to Him.

I suppose also that I and my readers agree, in believing that in the New Testament, the Son of God gave statements of man's duty and of the Way of Life,—which, on the whole, we can understand:—and that this statement is sufficient for our direction if we faithfully use it.

I should never have written the essays which the reader is now to try to read, but that, many years ago, I wrote a smaller book, for younger readers, which was called "How to Do It."

This book proved to be useful, and has since been a textbook in many schools in this country and in Europe.

In a friendly and familiar way I undertook to teach my young

friends—not the essentials of life—but some of those details of method, which are next to essentials in modern Society. Thus one chapter told "How to Talk," one "How to Read," one "How to Write," and one "How to go into Society."

The young people for whom it was written were seventeen years old seventeen years ago. They are now the fathers and mothers of families. One or another of them asks me, almost every week of my life, some question much more serious than those of talking or of writing. Such questions I answer as I can,—now in a sermon, now in a letter, now on the front seat of the carriage, while those behind us are chattering on other themes. One of the queens in her own circle, who, with the noblest inspirations allied to intuitive wisdom, makes glad hundreds all around her, asked me to write a chapter in answer to the question, "How to grow old?" When I told another of my best advisers of this question, she said, "I would advise you to write on 'How to grow young.'" There is wisdom in both suggestions.

From a thousand such suggestions and questions the plan of these papers have grown. The essays, such as they are, will embody the suggestions from at least a thousand of such advisers, persons, all of them, of some experience in the matters where they question and advise.

SUCH as they are, the essays are written by an American for Americans. They are written by an American who is neither rich nor poor, for Americans who are neither rich nor poor. They attempt to meet only the conditions of our social order.

It is necessary to say this, in an introduction, because, by misfortune, much of what we read in America is written in England, by people who know their social order only, and write for it, as they should. We, therefore, sympathize with the position, the trials, the successes and misfortunes of Lord Fitz Mortimer and Lady Agnes, and almost fancy, for a moment, that we are Marquises or Dukes, Marchionesses or Duchesses. At least we feel, as Mr. Pinckney did, that, apart from our republican prejudices, we should be very glad to fill the position of an English nobleman with a large and independent income.

Now, in fact, none of us will fill that position, no, nor any position like it. We are American citizens, and shall remain

such. To a certain extent each of us is a leader in the social circle in which he lives, and that is a legitimate ambition by which any one of us tries to enlarge such leadership. But, all the same, each of us has to lay down the novel to go and take care of his horse, or his child, or his shop, or his correspondence; each of us has duties to society which he cannot shirk, each of us must consider "ought" and "ought not" from a point of view wholly different from that of those people we read of, in the romance or in the history of other parts of the world.

So far as I understand it, their position has some very great difficulties. Our position also has some very great difficulties. But their difficulties are not by any means always ours, and our difficulties are not always theirs.

I have, therefore, said, in the beginning, that this is an American book, written by an American author for American readers. I have no idea that a person trained under other institutions than ours will ever understand it. Far less will such people profit by it. Dr. Furness once said that he remembered no writer trained under an absolute government, who seemed to understand what Jesus Christ meant by the "Kingdom of God," which our time sometimes calls "The Christian Commonwealth." I should say the same thing. And, therefore, I should say in general to readers in America, that they must form their social ethics distinctly in view of their social condition. We do not live in a community where one person is the "fountain of honour." We do live in a community where from the lowest class to the highest, there is open promotion. We do not live in a community where any President or Governor is the Sovereign. We do live in a community where the People is the Sovereign, and Presidents and Governors are the servants, perhaps messengers or clerks of the people. Most important of all, we live in a community, where, from the nature of things, every man must bear his brother's burdens.

I dislike "Introductions," and I generally skip them, when others have written them, and omit them in printing or in addressing the public, when I have written them myself. But in this case, as these essays must be, at best, too short for my purpose, I chose to have my way clear, as far as I can clear it, by saying in advance what I do not propose and what I do. Most "criticism" consists of the surprise of the critic, because the author does not do something else, which the critic would have done in his place. I do not write this book for the critics. I write it for the people who want to discuss these questions in this way. The best success I ask for the series is that described by Abraham Lincoln,—that those people may like it who like that sort of a book. For the others, I hope they will write their own books, and that those who like them will read them.

The essays will be an effort to answer such questions as these:

- "How to choose one's calling.
- How to divide time.
- How to sleep and exercise.
- How to study and think.
- How to know God.
- How to grow in grace.
- How to order expenses.
- How to dress.
- How to supply the table.
- How to bear your brother's burden.
- How to mind your own business.
- How to remain young.
- How to deal with one's children.
- How to deal with society."

There will be three papers on "Duty to the State;" "Duty to the Church of Christ;" "Duty to the Poor;" and the last paper will be on the question "How to grow old."

Strictly speaking, each of these should be considered last, if this were possible; that is, each subject needs to be studied

in the light of the others, and with the assumption that we are quite right about the others.

For instance, if I do not sleep well, I cannot think well; and on the other hand, if I have not my mind well under control, I shall not sleep well.

In practice, a man's growth is, or might be, even along all these several lines. In writing for the press, however, all the papers cannot be first, nor all last, nor can all be published side by side. The reader and I will do as well as we can.

#### I. HOW TO CHOOSE ONE'S CALLING.

Paley says, that it is a great blessing to mankind that ninety-nine things out of a hundred in our lives are ordered for us, and that we only have to make a choice one time while ninety-nine are thus directed for us.

This is probably true. Both parts of the statement are probably true, that ninety-nine per cent. of our duties are offered to us, and must be met, and also that it is well for us, that we do not have a choice more often than we do.

The ease of choice is very different with different people. Some people decide promptly, and then rest squarely on the decision. Other people decide slowly and with difficulty, and some of them, even then, doubt their decisions after they have been made.

Did you never ride into Erie, with your excellent Aunt Cynthia, when she had to choose some cambrics to face some dresses with, when she spent the whole morning in selecting among four or five kinds, and, after all, went back the next day to ask the dealer to be good enough to change those she had bought for others? Dear Aunt Cynthia is not the only person in the world, who finds it hard to make a decision and hard to hold by it.

Now it may be well to take a long time to make a decision. That is matter, very largely, of temperament. I had two near friends, who came to visit me, on two different evenings. To each of them I showed my book of questions, which I call a "Moral Photograph Book." You have twenty questions which a person is to answer, off-hand, in writing: such questions as "Who is your favorite author?" "What is your favorite newspaper?" "What is your favorite flower?"

One of my two friends was a great banker. He took the book and his pencil, and answered the twenty questions almost as fast as he could write. He was used to making up his mind promptly. His business required prompt decision. Some man would say at his desk, "What will you give for High-fliers to-day—to be delivered in 31 days?" and he would answer at once, "I will give 37½." Such promptness had become with him second nature. My other friend was a Judge of the Supreme Court. He took the first question, and discussed it, and then left it for another discussion. He talked on the second question, and wrote an answer at last. The third was left, subject to a second consideration. Most entertaining these discussions were. But, at the end of a long visit he had only answered six, and he never answered the others.

Now, I think both these men were right, morally. One of them is made for prompt judgments. That make: him a great banker. The other is made for careful judgments which command the respect of man. That makes him a great judge.

But, both these men would have held to their judgment, when they had made it. There they differ from your poor Aunt Cynthia. And we must train ourselves to do what the old lawyers required—"to stand by the decisions." "*Stare decisis*," was their phrase. "If you start to take Vienna, take Vienna," said Napoleon. And he, who directs us all, says, "He who endureth to the end, the same shall be saved."

Bearing in mind, then, that our choice of occupation is not a thing for to-morrow to be changed the next day, we go about it seriously. William Ware said once, rather sorrowfully, that a young man is called into his father's room for a serious talk of an afternoon, and, in fifteen minutes, his career for all life is de-

cided for him. This ought not to be so. He and his should take not days, but months and years in the choice, *if they can*. His temperament is to be considered,—his real ability,—what he likes and what he does not like. We need not care much for the consideration, whether this or that calling is overcrowded. If there is not room in one place for a good workman there is in another. Or, at least, it may be a good step in the ladder for something higher. Mr. Webster says, "There is always room higher up."

Some of the very best artists have said as to Fine Art, that you must not ask whether a pupil has a genius, but whether he likes it. They say that if a boy likes to play the piano well enough to do the hard work, you should let him go on, hoping that the ability will appear. But I observe that this instruction is given by people of genius. They may be too apt to think that the pupils are like themselves. This is true, that "liking" and steadiness make the best test we have. As to genius we are often mistaken. But there are questions to be considered beside this of liking, and, probably, to be considered first.

This is certain, that you are to do the duty which comes next your hand. Say, you are sixteen years old. Your father and mother have other children to care for, and it is time you are earning your living. I should not say then that you have a large range in choosing what you will do. You must do what there is to be done in that place, at that time. Thus, the Doctor wants an intelligent boy to drive his horse for him. Or, Mr. Longstroth wants an intelligent boy to copy for him his Treatise on the "Visigoths in Catalonia." Or, John Brither wants an intelligent boy to carry his three-leg and his chain for him in the survey of the Hills Common. Where there open before you these three chances to be of use and to earn your living, you may select from the three, that one which you like best, either for the pay, the open air, or the man whom you are to work under. But you must not reject all, because you do not like any. You have these three lines from which to choose, but you must choose one duty next your hand. As among these three you will choose that which on the whole offers most recompense, which on the whole you like best, and on the whole offers most promotion.

But I should not call such decisions the choice of one's calling in life. These are rather steps in education, and you select them as a man might choose one of two or three schools, which were open to him. They will, among other things, show you what you are fit for, and what you can do

well, which, probably, at sixteen years of age, you do not know.

When the time comes for a decision more likely to be of permanent importance, you have to ask:

1. Is this business right or wrong? You must not be a pirate. You must not be a counterfeiter. You must not be a burglar. You ought to go into no business which in practice, and generally, injures your fellow men more than it helps them. You may go into the manufacture of powder, because, though powder kills people, it has other uses much larger than those of murder. But you ought not to retail liquor nor sell liquors for a beverage. I would not manufacture them, though some liquors have some uses. You must not, intentionally, lead men into temptation.

2. Of two callings, one of which is better for your constitution and health than the other, you choose the healthier.

3. Look shyly on any calling which does not open out into larger lines of life. You have a right, as you grow older, to regular promotion.

4. If you have a fair opportunity to carry to a new place the resources or attainments of an old place, there are good reasons for doing so. The chances of young men and women are, on the whole, better in a new country, and it should be so. For the invalids, those who are not adventurous, and the people who have tried themselves and have proved failures, all like to stay in an old country, and they keep down the rates of compensation there. This is a legitimate reason why the well people, the adventurous, and those who want to try themselves should become apostles to a new country.

5. Choose what is in the line of your genius, if you know what that is. But, as has been said, until they have tried, very few people do know this. And, on the whole, work tells. Your great artist is a great artist, but very likely he would have been a great machinist, or a great poet.

6. An American has no right to take any calling in which he cannot serve the State when the State needs him. He must take his share in the moral, social and religious life of the town in which he lives.

These notes, which are all for which this chapter has room, will be considered again, as the discussion goes on in these papers. A man's regular vocation should be considered in view of his other occupations, which have been called, perhaps incorrectly, his avocations; and of his sleep, his exercise, his study, and of each of the separate lines of duty which will come into our view.

## ELECTRICITY—A HOME STUDY.

### WITH SOME ACCOUNT OF ITS PAST AND SUGGESTIONS AS TO ITS FUTURE.

BY CHARLES BARNARD.

#### CHAPTER I.

I should like, first of all, to say a word or two in regard to our work. We have met for work and study—to learn something by mutual observation and experiment. My part is not to tell you certain things that may be found in books or nature. My aim and duty are really quite different. I hope to show how you may learn certain things from your own observation and experiment, and to explain how the facts you discover are used in the arts and in business. Though this article and those that are to follow are a part of the required readings of the C. L. S. C., I must ask you not to regard them as mere readings. You will please read to learn how to experiment and observe. The work is the main thing, because it teaches more than words. Every member is earnestly requested either to do the actual work or to assist by looking on while some other member of the local circle performs the experiment.

Things have their behavior. All things—plants, animals, and inanimate objects, planets, stars, grains of dust in the road, and star-dust in the sky—behave in a certain way under certain circumstances. The behavior of anything is the result of some law, and the manner of its behavior shows what the law is. A heavy book in the hand, if let fall, drops upon the ground. It behaves in that particular manner because there is a law that it should fall unless supported. The law of gravity, whereby the earth draws all things to its mass, caused the book to behave in that way, and its behavior is evidence of the law. Try this again. Try it many times, and the result is the same. We are compelled to think there is a law governing the book's fall. Take a light feather out of doors in the wind, and let it fall. It floats away, perhaps out of sight, without falling. Here seems to be an exception to the law. Get another feather and try it again in a closed room. It flutters to the floor. There is no exception and we conclude that the feather floating away



on the wind behaved in that manner because controlled by some other law that, for the time, was stronger than the law of gravitation.

We have performed an experiment. By means of the book and the feathers we asked questions of nature. We placed them under certain circumstances, and by watching their behavior, learned something of the laws governing them. We cannot call this hard work, for the experiment was interesting and it was only a pleasure to make it. The search for knowledge of the world by means of experiment is one of the greatest pleasures to be found, and to this work and pleasure, you are now invited. Nothing we shall do is beyond the reach of my youngest reader. None of the things we shall use will cost much money, and all the experiments we shall perform have been done before by some of the most celebrated men. Franklin and Faraday did not find it beneath their dignity to use the most common and simple things to perform experiments which led to the discovery of some of the most important laws that govern the universe. They observed the behavior of common things, and made discoveries that made their names famous. Moreover, the mind that formed these laws has told us nothing whatever concerning them. We have learned all we know of nature by studying her behavior. Only by experiment do we come to learn God's thought concerning the universe. An experiment, though, if approached in the right spirit, is a reverential seeking to understand His works and ways.

Place an egg in a small egg glass, and a light stick or rod of wood, say a foot long, like a ruler, on a table. Now rest the rod of wood carefully on the end of the egg. After a few trials we can balance the rod on the egg so that it will turn about freely without falling off. We have here a mechanical experiment. It may be worth while to find out why the rod behaves in this manner. Just now we cannot stop to investigate the matter. The only point to observe is that this is an experiment in mechanics.

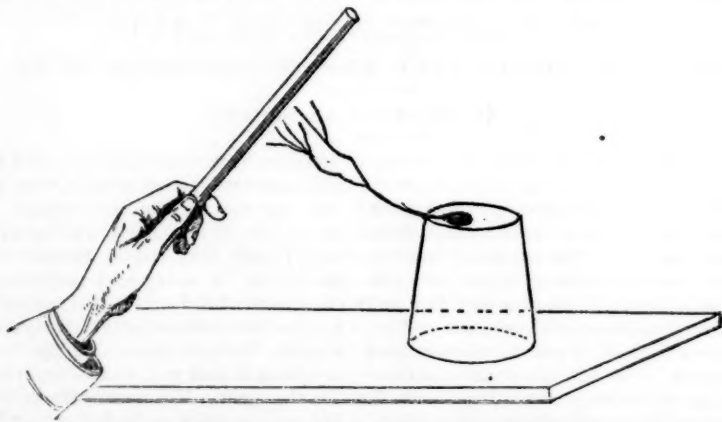
Put a little vinegar in a glass, and then drop a pinch of bicarbonate of soda in it. There is a curious foaming in the glass and if we taste the vinegar, we find it is less acid than before. Here is a chemical experiment that would repay careful study had we time to examine it. All we wish to observe now is that this is an experiment in chemistry. To vary this last experiment lemonade may be used in place of the vinegar, and the student may reward himself by drinking the result of the experiment with entire satisfaction.

In like manner, we might perform experiments in light, in heat, and in sound. Each of these is one of the great physical

For the experiments we are to perform, we need first a suitable time and place, and secondly certain simple tools and apparatus. For all the experiments the best time is the evening and in winter. Cold dry weather is better than warm or damp weather. If the experiments are performed in the day-time choose a sunny day in preference to a cloudy day. The best place is a warm, dry room and, best of all, a room where there is an open fire. In the day-time select a room with sunny windows. In all the first experiments there must be some means of warming our apparatus, either by placing them before a fire or in the sunshine. The best place for our work is a common wooden table, and for a cover use brown wrapping paper or place on the table a pine board, smooth and dry. On this board or on the wrapping paper, place all the apparatus used in the experiments. Take particular pains to see that the board and the paper are dry, and to do this hold them before the fire just before you begin your work. For apparatus we shall need a variety of things which may be described as we came to use them.

Procure about a quarter of yard of good silk. Any remnant of dress goods will answer. Cut this into pieces six inches square, and placing one over the other stitch them together to form a pad or holder. Pull out or unravel from the silk or from a ribbon or any fabric a few light pieces of yarn or ravelings. Get also a bit of loose cotton (cotton batting) and, if convenient, a leaf of Dutch metal. Pull the cotton into small pieces, and cut from the foil a few pieces half an inch square. Place the threads, foil and cotton on the dry board. Next we require a glass tube, rather thick, and about one inch in diameter, and one foot long. See that it is clean and dry, and then lay it upon the things on the board.

Nothing whatever happens. None of the things seem to have the slightest influence upon each other. Putting these things close to each other, does not produce any chemical or mechanical effect, nor is there any sign of light, heat, or sound. Now take the tube and pad to the fire and make them quite hot. Then hold the tube in the right hand, and wrapping the pad about it, with the left rub the pad briskly along the tube for a moment or two. Now, on holding the tube over the things on the board, they behave in the most singular manner. They leap up to meet it and even cling closely to the glass. Take them off and repeat the experiment and the things appear more animated than ever. Repeat the experiment, in another way. Let one person drop a tuft of cotton and, as it floats on the air, let another bring the rubbed tube near it. The cotton behaves in the most surprising manner, leaping through the air to reach



sciences, and it is to another of these I now have the pleasure of drawing your attention. Bring your Chautauqua enthusiasm to the study, and let us all in our several homes, alone or in triangles or in local circles, unite, working together to study the works and ways of God.

the tube. Repeat the experiments several times, observing carefully everything that happens. Rest a moment and draw the tube through the hand. Now lay it upon the foil and threads, and nothing happens. Whatever the cause of the singular behavior of these things during our experiments it has now ceased

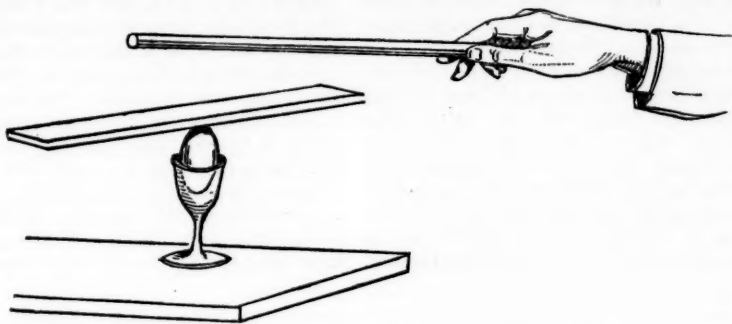


to work and the things are no longer drawn to the glass. The effects we observed have completely disappeared. Rub the glass again with the pad, and they all reappear.

Clearly we have something quite different from our experiments in mechanics or chemistry. We observe that the glass only attracts the threads and foil after it has been rubbed with silk, and that the attraction is only temporary. The rubbing with silk plainly excites this property in the glass, and for convenience, we will say the glass is excited after it has been rubbed by the silk. Excite the glass and try it on other light materials, paper, hair, smoke, an empty egg shell, etc., and make

rubbing or friction. Our experiments are in electricity, and we may say we have already learned something in electrical science.

Procure an egg, and an egg glass or wine glass that will hold the egg upright, as in our mechanical experiment. Use the same light pine stick as before, and balance it carefully on the end of the egg. Excite the glass, and hold it beside the end of the balanced stick, and at once it swings round towards the glass. With a little practice it can be made to follow the glass round and round, one end of the ruler drawn up towards the tube. The stick is clearly attracted by the excited glass.



a list of all the things you can procure which are attracted by the glass.

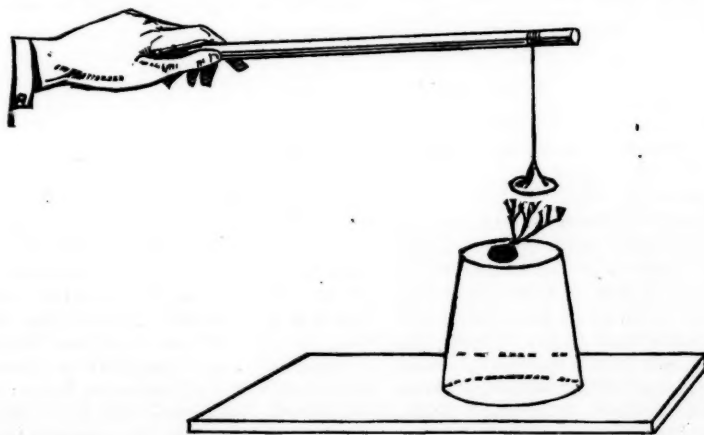
Procure a tumbler of the best quality of glass to be found, wipe it dry and place it upside down on the board. Pull a bunch of fine threads (the filling) from a ribbon, twist them together at one end, and place the bunch on top of the tumbler with the loose ends hanging over the side, and fasten it down with a cent or other coin. Excite the glass and hold it before the threads, taking care to hold the part which has been rubbed opposite the threads. Instantly they will rise and stretch out towards the glass every little filament standing apart from the others.

Picture No. 1, shows how the threads behave when the glass is brought near them. Move the glass about, and the threads follow it as if alive. Brush the glass with the hand and repeat the experiment twice.

We have performed experiments which have been repeated many times for centuries. Long before the Christian era began men observed with wonder that, if a substance called *electron*, and which we now know is yellow amber, be rubbed that it

Hold the excited glass near the head and loose hairs will stretch out towards it as if attracted to it. The behavior of all these things clearly proves that there are laws governing their behavior. We have obtained electricity by friction, and this has the power of attraction. Clearly there is a law that electricity attracts, and we have demonstrated by our experiments the existence of electrical attraction. This is only one of the properties of electricity, and we shall find many more as we proceed. Just now, we must experiment with this electrical attraction to see if we can discover any other facts or laws concerning the behavior of electricity.

Place the tumbler on the board, and put on top of it a short bunch of the ravellings, fastening one end down with a cent. Next get a piece of fine copper wire, and fasten it to a copper cent or to a small piece of sheet tin or iron. Wind the other end round the end of the tube, twisting the ends together to keep it firm. Picture No. 3 will show how this is done. Rub the tube as before to obtain electricity, and then hold the tube over the tumbler, so that the bit of metal on the end of the wire is just above it. At once the threads are attracted towards



has this power of attracting light bodies held near it. For centuries, this could not be explained, nor can it be fully explained even now. We only know that the behavior of these things is due to electricity, and that we can excite electrical action by

the metal precisely as is our other experiments it was attracted to the glass. The tube is too far away to influence the threads and we are obliged to think that in some strange fashion this power of attraction has traveled down the wire to the piece of

metal. The picture illustrates the attraction. Repeat this experiment by using the bits of cotton and other things on the tumbler.

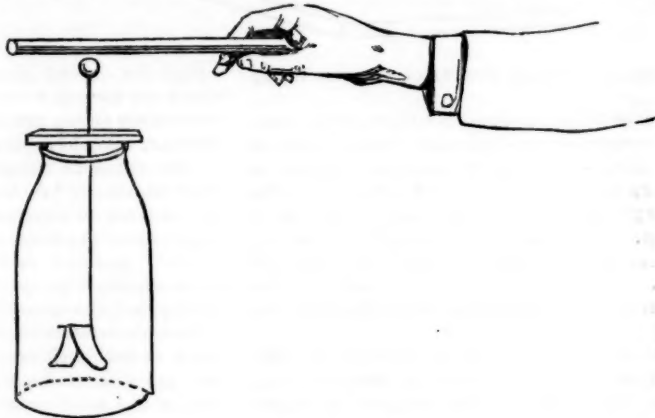
In this experiment, we must observe there are two things we have demonstrated. First, that the things are attracted and, secondly, that this power of attraction can be conveyed or conducted from one thing to another. The first, we have studied already, and this time we observe, not so much the behavior of the threads or other things, as the behavior of the invisible electricity. We caused it to manifest itself on the glass (that is, it was manifested by the attraction it exerted,) and now we find that it can be conducted. We have demonstrated electrical conduction. Whether it is conducted by other things beside copper we must prove by other experiments.

Electrical action can be shown in many ways, and as a convenient method of discovering its presence, we need another tool or apparatus. Procure a fruit-jar or wide mouth bottle and wipe it clean and dry. Fit a wooden cork to it or place a thin slip of wood on the mouth. Get a short piece of stout copper wire, and bend about one inch of one end at a right angle. Pass it through the cork so that the bent end will rest in the bottle as in Picture No. 4. Roll up the other end of the wire into a ball or fit a wooden ball to the end, and wrap the ball

behave in the most peculiar manner, standing out from each other as often as the tube is placed near the ball on the wire. Touch the ball with the finger, and they fall together again. We charge them with electricity from the glass through the wire and they indicate its presence by their behavior. Touch the ball and the electricity is conducted away to the finger. We say it is discharged. The leaves will not move again till again excited from the tube. This apparatus is called an *electroscope*. It is used to indicate the presence of electricity and we shall employ it in other experiments.

Our experiments have demonstrated that electricity can be obtained by friction, and that it has the power of attraction. We have also demonstrated electrical conduction. In these experiments we have only taken the first steps in the matter, and next month we will continue them, and make even more interesting demonstrations in this singular science.

Historically, we may notice in conclusion that there is some doubt as to who first discovered this property of attraction in *electron*, and which we now know is caused by electricity. Stephen Grey in 1729, first made the experiment we performed in conduction. He fastened a linen thread to his tube, and held it out the second story window, and attached light bodies near the ground. A good way to repeat this experiment is to



and upper part of the wire with Dutch metal. Cut out a short strip of the Dutch metal, and hang it over the bent end of the wire as in picture No. 4.

Rub the tube and hold it near the top of the wire, and at once a most curious effect is seen in the thin metal leaves. They

use a long wire and hang it from the tube in the well of a stair case.

NOTE.—In order to assist those who may not wish to make their own apparatus two boxes or "kits" have been prepared for this series of articles. One box will contain a number of useful apparatus, and can be used by any member at home. For local circles a larger and more expensive kit has been prepared. See advertisement of Chautauquan Electrical Kit on another page.

## SUNDAY READINGS.

SELECTED BY CHANCELLOR J. H. VINCENT, D.D.

[October 4.]

You cannot but feel that that of which you complain is not a deficiency arising out of the neglected state of your nature, but your nature itself. And how can you venture to complain of that which is the immediate creation of God, for as such, one nature is as good as another. That which you look up to in others as greater and more excellent is simply *different*, and you must see that you also reveal to them noble elements which they do not find in themselves. Against this, indeed, you humbly contend, and maintain that you have not attained to what you are through struggles, but that it has come of itself. But, dear child, that is just the way that all which is most beautiful comes. What can man do more than develop and purify his nature more and more through the work of the spirit? For he never need use, unless where he has previously allowed his nature to be violated by some civil influence. Otherwise the work of

divine grace in man is a silent, quiet work; and the more completely it is carried out, the more natural it seems, and the more natural it is in reality. Only that virtue which conquers faith is a struggle; that virtue through which each one of us evinces his own peculiar perfection in the sense and spirit of God is nothing more than calm action. Why should you, therefore, deplore that you rarely feel distracting grief? \* \* \* The perfection of those dispositions, in whom you admire the higher degree of life and sensibility, is one; that of yours and mine is another. The former embrace, indeed, in their existence a greater variety of the emotions that may arise in man, and in so far they are richer, but they are at the same time more dependent on surrounding circumstances more confused and more subject to irregular impulses \* \* \* That state which you call torpor is also well known to me; it is the natural defect of such dispositions as ours, and it always makes its appear-

ance when they have been excited beyond their usual measure. In the deepest anguish, when my whole being has been most convulsed, I have felt this torpor more than at any other time. But you will no doubt always find, either in pious and tranquil self-communion or in active occupation, the means of restoring the clear consciousness of your inner being.

It has, more especially, long been evident to me, that in the congregation, as in the church, the presence of preëminent individualities is far less important than the faithfulness of the great mass, and a right understanding of the Gospel by them, and that the necessity for remarkable individual combatants will ever grow less urgent. \* \* \* Can there be anything higher than true faith and prayer? It is true the divine dwells in man in very various ways; in some individuals it manifests itself more spontaneously and energetically than in others; and even in its highest and most glorious manifestations it appears very different under different circumstances, sometimes rather as induced, at other times more as immediately given; but even that which is immediately given must always be based upon what the individual has spontaneously created in himself; it is the blessing that attends faith and prayers. Everything divine is the common good of all mankind; but to some it comes through others, and to all it comes at one time differently from another.

One word more in reference to your simile of the two waves, the waters of which will not unite in you. In me they also refuse to unite; but while you desire this union, and miss it painfully, I submit cheerfully to the separation. Understanding and feeling in me also remain distinct, but they touch each other and form a galvanic pile. To me it seems that the innermost life of the spirit consists in the galvanic action thus produced in the feeling of the understanding, and the understanding of the feeling during which, however, the two poles always remain deflected from each other.—*"Schleirmacher." (To Henrietta Von Willich.)*

[October 11.]

O, in that hero-multitude who follow the Lamb whithersoever he goeth, think not that there are only the dauntless and the powerful, the great in heart, and the strong in faith; no, there are many of the weak and the timid, many of the obscure and the ignorant, many of the shrinking and the suffering there. We saw not, till they were unfolded for the flight of death, their angel wings \* \* \* Many are as frail, many as fallen, many as sinful as the weakest and the worst of yore; but there are no stains on their white robes now; there is no weakness or meanness in their regenerated spirits now, and the solemn agony has faded from their brows. You think that you could never have been a martyr, yet women more timid, and children more delicate, have won and worn that crown; nearer to the flame they were nearer to Christ, and as the balmy winds of paradise beat upon their foreheads while the fire roared about their feet, so, believe me, it will be with you. I have known martyrs here—boys ungifted and unattractive, boys neglected and despised,—yet so firm in their innocence, so steadfast in their faith, that no evil thing had power to hurt them. Every day their struggle was easier; every day their faith more happy. Weak, unloved, and single-handed, they overcame the world. And why? O, if any passing interest attaches to the accident of these last words, would that I could leave you this thought as an indelible impression. Why? Because *God is faithful*.

No true work since the world began was ever wasted; no true life since the world began has ever failed. O, understand, my brethren, these two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of Heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss,<sup>2</sup> and he sank dying amid the embers of the flame,—was that a failure? When St. Francis Xavier<sup>3</sup> died cold and lonely

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on the bleak and desolate shore of a heathen land,—was that a failure? When the frail, worn body of the apostle to the Gentiles was dragged by a hook from the arena, and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless few,—was that a failure? And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross,—was that a failure? Nay, my brethren, it was the life, it was the death of Him who lived that we might follow in his steps—it was the life, it was the death, of the Son of God.

And herein lies the great mercy and love of God, that we may go to him in our agony, even if we have never gone before. O, if prayer were possible only for the always good and always true, possible only for those who have gone astray,—then of how infinitely less significance would it be for the sinful and fallen man! But our God is a God of love, a God of mercy. He is very good to us. The soul may come, bitter and disappointed, with nothing left to offer him but the dregs of a misspent life; the soul may come, like that sad prodigal, weary and broken and shivering and in rags; but if it only comes—the merciful door is open still, and while yet we are a great way off, our Father will meet, and forgive and comfort us. And then what a change is there in our lives! They are weak no longer; they are discontented no longer; they are the slaves of sin no longer. You have seen the heavens grey with dull and leaden-colored clouds, you have seen the earth chilly and comfortless under its drifts of unmelting snow; but let the sun shine, and then how rapidly does the sky resume its radiant blue, and the fields laugh with green grass, and vernal flower! So will it be with even a withered and a wasted life when we return to God, and suffer Him to send His bright beams of light upon our heart. I do not mean that the pain and misery under which we are suffering will necessarily be removed,—even for Christ it was not so; but peace will come and resignation will come and hope will come,—and we shall feel able to bear anything which God shall send, and though He slay us we still shall seek Him, and even if the blackest cloud of anguish seem to surround His face from us, even on that cloud shall the rainbow shine.—*F. W. Farrar.* "*Silence and Voice of God.*"

[October 18.]

Do I address some one now over whom the critical moment impends? You are beset with difficulties so formidable that you shudder as you think of them. Does wealth allure, or beauty fascinate, or endearment woo, or authority command to sin? Does the carnal reason gloss over the guiltiness, and the deprecating fancy whisper, "Is it not a little one?" and the roused and vigorous passion strive with the reluctant will? Now is the moment, then, on your part for the most valorous resistance, on my part for the most affectionate and solemn warning. It is against this beginning of evil, this first breach upon the sacredness of conscience, that you must take your stand. It is the first careless drifting into the current of the rapids which speeds the frail bark into the whirlpool's wave. Yield to the temptation which now invites you, and it may be that you are lost forever. Go to that scene of dissipation, enter that hell of gambling, \* \* \* make that fraudulent entry, engage in that doubtful speculation, make light of that Sabbath and its blessings—what have you done? You have weakened your moral nature, you have sharpened the dagger for the assassin who waits to stab you, and you are accessory, in your measure, to the murder of your own soul. Brothers, with all a brother's tenderness, I warn you against a peril which is at once so threatening and so near. Now, while time and chance are given, while, in the thickly peopled air there are spirits which wait your halting, and other spirits, which wait to give



their ministry to the heirs of salvation—now, let the conflict be decided. Break from the bonds which are already closing around you. Frantic as a bondsman to escape the living hell of slavery, be it yours to hasten your escape from the pursuing evil of sin. There, close at your heels, is the vengeful and resolute enemy. Haste! Flee for your life! Look not behind you, lest you be overtaken and destroyed. On, though the feet bleed, and the veins swell, and the heart strings quiver. On, spite of wearied limbs, and shuddering memories, and the sobs and pants of laboring breath. Once get within the gates of the city of refuge and you are safe, for neither God's love nor man's will ever, though all the world demand it, give up to his pursuers a poor fugitive slave.—*Punshon*.<sup>5</sup>

[October 25.]

From this subject, my Christian friends, you may learn what reason you have for gratitude and joy. You, as well as all other objects and beings were created for Christ. You were created on purpose to be his servants, his friends, his members; you were created that he might redeem you by his blood, sanctify you by his grace, dwell in you by his spirit, form in you his image, raise you to heaven by his power, and show forth the unsearchable riches of his glory in you, as vessels of mercy, through eternity. You were created that, at the last day, Christ, your exalted Redeemer and Lord may be glorified in you, as his work, and admired, as he will be, in all them

that believe. You were created that, like so many planets, you may revolve around Christ the Son of Righteousness, drink in light, and love, and glory, from his beams to the admiring eyes of fellow-saints and angels forever and ever. Yes, these are the great and benevolent purposes for which you were created and destined; you were beloved with an everlasting love; and with loving kindness you were drawn to Christ, that these purposes might be fulfilled. And they shall be all fulfilled. They are the purposes of him with whom designs and actions are the same; who never changes, and who will not, cannot be disappointed. O, then, what a gift is the gift of existence, endless existence, given for such purposes as those! What reason have you to rejoice in such a gift, and to bless the free, great and glorious Giver! Can you find love for anything else? Can you find affections for any other object? Can you waste admiration on any thing besides? If you were thus created for Christ, ought not all your powers and faculties to be devoted to him? Ought not your whole soul to be engrossed and swallowed up by this infinitely worthy object! Ought you not always to remember that you are not your own, that you are bought with a price, that you are bound by every tie to glorify Christ in your bodies and in your spirits which are his! This indeed you have covenanted and vowed to do. Come then, with willing minds, and hearts broken with contrition, bursting with admiration, and glowing with love, and zeal, and renew your covenant engagements afresh, at Christ's table.—*Payson*.<sup>6</sup>

## ROMAN AND ITALIAN ART.

### CHAPTER I.

#### ROMAN ARCHITECTURE.

Rome left the later world a vast legacy in warlike deeds and political ideas. She gave us the broadest idea of conquests of any nation that ever existed. Her ideas of government and justice she has impressed upon all the nations since her time. In war and political organizations she was original, broad-minded, self-assisting. Power, organization, wealth were the deepest ambitions of the Roman mind. Art, literature, science, were her later achievements, luxuries which she added after she had attained what she believed to be the objects of national life. To the Grecian mind the arts had been life; to the Roman, they were ornaments fit only for the idle hours of the heroes and statesmen who by achievement had won a right to idle hours. With this idea of art it is to be expected that Rome would be late in undertaking art works. In fact this is true. It was not until the middle of the second century B. C., that the Romans showed any desire to expend their time and wealth in the cultivation of the fine arts. Then what they did was in no sense original. It was an adaptation of what they had observed among the tribes which they had swallowed up, with which they adorned their growing cities.

It was in keeping with their practical natures, that their first efforts were in the most practical of the arts—architecture. Before the date which we have mentioned as marking the birth of artistic life in Rome—about 150 B. C.—many useful public works had been built in Rome—not for its adornment but for its use. Prominent among these was the Appian Way, a magnificent paved road laid from Rome to her seaport, Capua, built in B. C. 309. Still earlier were the cloacæ, or sewers. The most famous of these was the Cloaca Maxima<sup>1</sup>, the remains of which still exist in almost perfect preservation. These cloacæ are particularly interesting, as they introduce an architectural principle which enabled the Romans to form by combining it with what they learned of architecture from the Greeks, a system which in its possible varieties was infinitely superior to any previous architecture. This principle

was that of the vaulted arch, "barrel, or wagon head vault," we call it, in its simplest form. In Egyptian, Assyrian and Grecian architecture, the openings<sup>2</sup> are always bounded by straight line. The construction of the arch was unknown to the builders among those people. The arch was not, however, a Roman discovery. The hint was taken from a people which Rome had absorbed soon after entering Italy—the Etruscans<sup>3</sup>. These people were among the earliest settlers of Italy. They achieved considerable progress in the arts as the remains attest. Rome freely helped herself to what they had attained, and among other principles, to that of the arch. But Roman wit was keenly alive to making the most of things. Her ingenuity at once worked out the possibilities of the arch. A continuous vault produces a tunnel—a form of building of but little beauty, but when a second vault is made to run across the first, the side walls at the intersection of the two may be dispensed with, producing a roomy interior and a more effective exterior; this first variety was soon followed by running several vaults to a common center. It can readily be seen how such an arrangement would allow the builder to dispense with much of his wall leaving a large interior. This arch was tried on the circular floor and the dome resulted. This much had the Romans learned from the Etruscans when they began to use the spoils of their conquests in ornamenting their seven-hilled Queen. The first temple built was from the pillage brought home from Macedonia by Metellus<sup>4</sup>. The temple became from this time a favorite ornamental building of the Romans. One of the most unique of these is the circular temple of Vesta, at Tivoli<sup>5</sup>, of which very perfect remains still exist. This building borrowed from the Greeks the Corinthian columns for ornamentation. These columns were placed around the sides of the building—a kind of ornamental frame work. In using the columns of the Greeks the Romans never hesitated to modify their forms to suit their own needs or fancy. In the columns at Tivoli, for example, the capital called "Roman Corinthian," was composed of the acanthus leaves used in the pure Grecian Corinthian<sup>6</sup> and the volutes of the Ionic<sup>7</sup> order combined. A

still more ornamental order is formed by combining the Ionic volutes and Corinthian acanthus with elaborate mouldings; this form is known as the "Roman Composite." The circular floor in the temple, it will be noticed, is another purely Roman notion, adopted probably from the Etruscans. The earlier architectural systems had been restricted to square and rectangular floors, the bold Romans scorn such fetters and use the ellipse, the octagon, the circle, any figure which suits their fancy.

This early period saw the introduction of a peculiar building, the *basilica*. It was a public building used either as a hall of justice—a kind of court house—or as a commercial exchange. In form the basilicas were usually oblong, divided into from three to five aisles by rows of columns; galleries were frequently erected. At one end a semi-circular projection called an *apse* was built. This early building was the model on which the first Christian churches were constructed. There are no remains of the early basilicas.

In addition to the temples and basilicas, theatres, *circi*, and amphitheatres began to be built. Architecture attained a start which led to magnificent results in the Augustan Age<sup>9</sup>. The most notable work of this time is the Pantheon<sup>10</sup>. It is not certain for what the building was originally intended. The best authorities, however, believe that it was the grand hall connected with baths built by Agrippa, B. C. 26, and afterwards turned into a temple and dedicated to Jupiter. As originally built, the hall was circular in form of a diameter of 145 feet, 6 inches. Its roof is a dome, the height of the building to the center of the dome is 147 feet. Coming in at the entrance the walls are seen to be cut into niches. Directly opposite the entrance is a semi-circular opening and in the centre of each side similar niches; four rectangular niches alternate with the semi-circles. The arrangement of the great side walls is very beautiful. An entablature supported by columns and pilasters<sup>11</sup> of the Roman Corinthian order divides the walls into two stories. The upper story called an *attica* was another idea of Roman architects—it was merely a low story ornamented with piers or pilasters. Above the *attica* rose the dome. A remarkable feature of this dome was the great opening at its apex, an opening 27 feet in diameter, by which the hall was illuminated. The interior of the dome was ornamented by deep panels in recesses. There are five rows of three panels graded in size. They were formerly ornamented richly with bronze, but it has been removed. Another depredation was the taking from the *attica* the marble ornaments and substituting common-place frescoing. The *rotunda* formerly stood alone, but sometime after its completion a rectangular portico formed of sixteen Corinthian columns was added to the entrance.

But it must not be supposed that while the Augustan Age was producing such marvellous results in Rome, that there was nothing being done in the provincial cities of Rome. The leading cities of her provinces in all directions were enriched. One work of this period best worth noticing is the beautiful *Maison Quarree*<sup>12</sup> in Nîmes. It is a temple, rectangular in form with a portico in front three-eighths of the depth of the cella itself. The ornamentation is almost pure Greek, Corinthian in the capitals and entablatures; the columns, however, contrary to the Greek plan, are attached to the sides and rear of the cella.

Vespasian began a work about the middle of the century, which to travellers is one of the most interesting of Rome's ruins, this was the Colosseum. The Romans found pleasure in sports so different from those of our day, that a word of explanation may be necessary. Their sports were on a mammoth scale, and were savage in the extreme. Combats between wild beasts and captives; fights between the gladiators; and mimic sea-fights are examples. For such shows a peculiar building was necessary. This was the amphitheatre. A kind of "double theatre" with a sunken stage, or arena as it is called,

several feet below the first row of seats. The Roman Colosseum was 620 feet long, 513 feet wide and about 162 feet in height, and would accommodate, it is calculated, about 80,000 spectators. In shape it was an ellipse. In the interior there were arranged three tiers of seats like steps. These steps were stoutly supported by vaulted corridors, the aisles for approach were conveniently arranged and there were means for ready exit. This huge place was enclosed in a wall, the architecture of whose facade is very interesting. This wall is about 162 feet in height, and runs completely around the great ellipse. It is subdivided into four stories by entablatures. The ornamentation of these various stories gives a good example of the bold way in which the Romans used the Greek orders for their purposes. The three lower stories were each formed by eighty semi-circular arched openings, these arches were separated by piers in front, and attached to which were columns resting on stylobites.<sup>13</sup> Above the third story was a wall decorated by pilasters, and having two rows of square holes in its face. This story was surmounted by a heavy cornice. The pillars ornamenting the facade were Doric in the lowest story, Ionic in the second, Corinthian in the third and in the pilasters of the fourth. There was no roof to this great building, but instead a mammoth awning supported on poles, which were carried through holes in the cornice and rested against corbels,<sup>14</sup> which were fastened above the square openings of the fourth story. Though sadly battered in the pillages which the city has endured the Northern side of the Colosseum still stands, enabling one to form a very perfect idea of its original appearance. Though no other amphitheatre ever equalled the Colosseum, remains of very fine structures of this kind still exist in Verona, Nîmes, Arles and Pola.<sup>15</sup>

The Emperor Titus furnished the Colosseum. His name is connected with other great works. The Baths of Titus is one of these. No more popular public work could be erected by the leaders of the people than the baths. Nothing in our modern buildings, for such purpose, compare with them in elegance. Not only were there most complete arrangements for all forms of bathing, there were also attached gymnasia, libraries, reading rooms and theatres. Considerable remains still of the Baths of Titus. The Arch of Titus built in 81 in honor of his completion of the siege of Jerusalem introduces us to a new kind of architecture. Memorial monuments had been common from the time of the Etruscans. Of them two particularly famous examples are the circular low tower built in 60 B. C. for Cecilia Metella,<sup>16</sup> and still standing, well preserved outside, the city walls and the Pyramid of Cestius.<sup>17</sup> A slender decorated monument just without the walls. The Arch of Titus, however, recorded his victory and serves as an especially good example of this kind of structure, because of its present good condition. The arch stands at the end of the Via Sacra.<sup>18</sup> It is rectangular in shape, with one large arch in the center. Corinthian pillars mounted on pedestals are attached to the piers, and support an entablature above which rises an *attica*, containing inscriptions, concerning the deeds celebrated. Instead of the arch a column was sometimes used in commemoration, as the Trajan column—a Doric shaft which with its statue was 132 feet high. The column was ornamented with bas-reliefs winding in a spiral from base to capital.

Hadrian's name is connected with many ruins of the second century. At Tivoli lies the remains of his villa, at Rome are a few remains of his Temple of Venus and Roma, and the building called the Castle of St. Angelo, which was formerly the Mausoleum of Hadrian. At Athens he finished the great temple of the Olympian Zeus.<sup>19</sup> There exists in Syria a magnificent ruin, which probably dates from the time of Hadrian's successor Antoninus Pius; it is that of the temple at Baalbek. Six columns of the immense Great Temple still stand. They are of the Corinthian order, and above them rises an elaborate entablature. In the days of its magnificence, this room was 290 feet long, by 160 feet in breadth and 54 columns supported

its roof. To the east was the Great Court. A quadrangle 450 feet long by 400 feet broad, with small courts on three sides. East of this was a smaller court, and beyond the portico 180 feet in length, and with a depth of 37 feet.

Each emperor tried to outstrip his predecessor in the number and magnificence of his public works. Every architectural art possible was employed. Combinations of style produced grotesque, fantastic results. This strife to erect more gigantic and highly decorated buildings caused rapid deterioration in style. Of all the great buildings erected up to the time of the beginning of the decay of Roman Art, we shall mention but two more, the Baths of Caracalla and Diocletian. The ruins of the former are on a gigantic scale. They lie at the foot of the Aventine hill where formerly they covered an area of 1150 feet in each direction. The ground plan reveals a multiplication of rooms, halls, courts and porticos almost bewildering. It is said that there were sixteen hundred marble

bathing chairs in the building. This enormous building was decorated with unrivalled magnificence, thousands of elegant columns supported its roof, its floors were laid in mosaics of greatest beauty. Sculptures and paintings of rarest merit adorned its galleries and walls. From its ruins have been taken many valuable specimens of antique art. Among them the Farnese Bull, and the Flora and Hercules,<sup>20</sup> now at Naples. The grand hall of the baths of Diocletian was restored by Michael Angelo, and now forms the church of Santa Maria degli Angeli.<sup>21</sup> It is a magnificent structure three hundred feet long by ninety feet wide. It is all of the building which remained well preserved. The general plan it has been almost impossible to trace. That it was a magnificent structure, the walls of beautiful mosaic work, and the columns of Egyptian granite and green Numidian marble testify. Of the sculptures and paintings the Romans used in decorating their public and private works we shall speak in our next paper.

## MODERN ITALY.

BY PRESIDENT D. H. WHEELER, D.D., LL.D.

The reader of these sketches is advised to refresh his memory of the geographical configuration of Italy. This peninsula bears so striking a resemblance to a man's boot that places within it, and sections of it are easily indicated by the use of that metaphor. The top of the boot-leg is occupied by three great regions, whose people are known as Piedmontese, Lombards and Venetians, and each of these peoples has a distinct history, a distinct dialect, and peculiarities of race. Their northern line does not follow the summit line of the Alps, though it here and there attains to it. There are deep gashes in the boot-top. The more noticeable and curious of these, is the one which, from the western side of the Splügen Pass, cuts down to Italian lakes, giving to Switzerland, by political history only, a large province of Italians. These people of Canton Ticino speak Italian, have the general character and habits of Italians, and yet, are as Swiss in feeling as any other section of that polyglot republic. Some would extend this section of the lost boot-top eastward to include the Grisons overlying the ridge-pole of Europe. It is Latin land, and more Italian than German though it is thoroughly Swiss in political attachments.

Another and larger gash runs down into the boot-top eastward from the Stelvio Pass, giving to Austria a large outlook through the Italian Tyrol into Lombardy and Venetia, which Austria recently governed. This gash gives Austria approach to Italian water at Lake Garda; with the Swiss, the empire of Austria shares the honor of drinking from Italian lakes. The people of the valleys above Lake Garda differ in political feeling from those above Lake Lugano; the latter are Italian-Swiss, the former are not Italian-Austrians. The demand for the deliverance of "unredeemed Italy"—the last of Garibaldi's war-cries—sought and seeks still the restoration of those portions of this net work of valleys which are populated by Italians unwillingly subject to Austrian rule.

If we follow language and race for the frontiers of geographical Italy, we shall discover a fringe to the boot-top, both east and west. On the east this fringe passes around the head of the Adriatic, and includes the city of Trieste, which is Austrian land. On the west the fringe slips over the ridge of the Alps into valleys cutting down to the Mediterranean, where the small province of Nice is cut from the leg of the boot to extend France southward along the sea. The city of Nice is the birth-place of Garibaldi. After the French-Italian victories of 1859, Count Cavour bought off the man who had just given Lombardy to Italy by giving him a slice out of the

boot-top including some historic Protestant valleys, and that strip of sea-shore where Garibaldi was born. The cut from the boot-top took Savoy, the birth-land and ancestral residences of King Victor Emanuel. When the treaties become known, Garibaldi came raging like a lion to Turin, and in Parliament accused Cavour, face to face, of selling his (Garibaldi's) country to Napoleon Third. The King heard of the complaint and said: "Well, I am sorry for General Garibaldi, the more so that I can sympathize with him. Cavour has sold *my* country in the same deed with Garibaldi's." The King approved the sale. Cavour had convinced him that Italy needed first of all, at whatever cost of outlying land, a populous and wealthy central country. Lombardy was worth all the rocks of Savoy and Nice, though Nice did sit at the Italian northern seagate. The integrity of the nation was secured by uniting the center of the Peninsula; the outlying Italians can wait for the opportunities which a strong Italy is certain to command in the war and diplomacy of Europe.

The top and fringe of our boot are interesting for several reasons. Here are some millions of "unredeemed Italians" and when the heart of Italy swells it remembers those who are not yet brought back to the nation. It is of even greater importance to remember that all the other border lines of Italy follow the sea shores, and invasion has almost always crossed the Alps. Hannibal and Napoleon took the mountain road, and the smaller invaders kept to the "paths of the rocks." Italy's "natural enemies" are on the north, and in case of war would doubtless pursue old ways to conquest. It will be seen that the foreign dangers of Italy and the cries of her unredeemed sons are closely allied; it is a window into Italian politics.

The leg of the boot requires few comments. On the map, it is of nearly even breadth, not deeply indented anywhere. There is only one great natural harbor, and that is imperfectly shown on the map. It is the gulf of Spezia, on the western coast, land-locked, large enough to afford shelter for the navies of the world. Through the center of the boot-leg, runs a seam along which the provinces frontier. The seam is the Apennines. This seam curves eastward so as to leave Tuscany large and fertile; but it strikes down upon the Tyrrhenian sea and in the Calabrian foot of the boot runs along the Mediterranean shore. The foot has more curious and half-written history than any other portion of the earth. Beginning in the sharp Apulian heel, and following the line of the deep cut arch, and the irregular surface of the forefoot of the boot, we are tracing Greek colonies, remembering Greek philosophers,



meeting with celebrities of imperial Rome, and noting the hill-paths which brigands have traveled and ruled for forty centuries, and, to make the *melange* of history complete, passing under the brow of Aspromonte, where Garibaldi was wounded by Italian soldiers in 1862. The mountains leap across the narrow straits of Messina to tell us that Sicily is still in the foot of our boot, in fact its clumsy toe. And here, to all the historical curiosities of the foot, we must add Carthaginian history, and its permanent imprints on the soil. A volume would lack space to set in order the important things in the social history of Apulia, Basilicata, Calabria and Sicily; and yet the American reader of to-day rarely ever hears one of their names pronounced. They never had except secondary political importance, not even when they were the greater part of the Bourbon "Kingdom of the Two Sicilies." But they have never lacked social interest. Read the journey of Horace to Brundisium, under the Roman Empire, and the journey of Dumas, to Naples under Bourbon Ferdinand, both setting out from Rome with two thousand years lying between their lives. There is a singular likeness in the objective features of these "notes of travel" sketched by the easy-living Roman poet and the keen-witted French heir of his moral inertia.

The reader with his eye on the map, will notice that the toe of the boot seems to extend in an effort to enclose two large outlying lands, Sardinia and Corsica. Both islands are occupied by the Italian race, and language. Politically, Sardinia is Italian and Corsica is French. The reasons for the political division are such as made nations, or provinces subject to strangers, of the sections of the mainland. Between the two islands, south of the straits of Bonifacio, and looking towards Rome, is the little rock of Caprera where Garibaldi spent his last years, and where he died consumed by many sorrows. If one looks towards Italy from the northern limb of Corsica, he will see near the mainland the little island of Elba, where Napoleon lived a grand prisoner until he escaped, and went on his way to a more secure prison at St. Helena, passing through the battle of Waterloo. If we were seeking historical associations, we should find them everywhere in the Peninsula and its fringes. The greater part of recorded history has at least traversed Italy; vast stores of unrecorded history still await the pick and sieve of the expert miner in ruins, libraries and archives. The writer sighs that life is short—and passes on.

This series of papers will describe the Italy of the present—the Italy which has come into existence during the last twenty-five years. There are four historical Italys; Ancient Italy; Roman Italy; Mediæval Italy and Modern Italy. Only the last is a political expression; until 1860, *Italy* was a geographical locution: it described a country and not a nation. At several periods it had been enveloped by a single government; but that government was never properly Italian. The creation of the present Italy is one of the great events of this century, not because the kingdom of King Humbert embraces in a political unity nearly all Italian land, but because, for the first time in the history of the world, this Italian land has, under the House of Savoy, become the abode of a great nation comprising a self-governed and independent Italian people.

The Italys which preceded the present differed *inter se* in many ways; but they unite in a common contrast to the existing Italy: it is a nation; they were not a nation. The Italy which preceded the Roman Republic has been described by Micali with remarkable learning. One is astonished to know that so much has been learned by archeological students respecting the diverse and antagonistic races of ancient Italy. That buried Italy is something more than monumental; for in the diverse types of humanity in the several regions of the Peninsula, we see the features, greatly modified by interminglings, of the oldest known Italians—of Italians who hardly knew even a common geographical term embracing their various

countries. The Romans made Italy a geographical term, because they overpassed its limits and came to know it not only by contrast and juxtaposition with the seas around it but also by contrast with Gaul, Helvetia, Spain, Africa and Asia. And yet there was no period in the many centuries of the Republic and the Empire when Italy had a proper political existence. The Republic was long less than geographical Italy, and it embraced territories outside of the Peninsula before it included all the Italians up to the Alps. It was always either less or greater than the land which an Italian of to-day calls his country. Moreover, Rome knew no people as its political unity except that singular mob known as the Roman *plebs*, and no nation except its senate, people and army. The fusion of man with the soil he possessed was accomplished in the ancient world only in narrow senses. They said "Athenians," "Romans," "Spartans," "Carthaginians." They did not say Italians in our sense; nor after the term grew up in mediæval letters did the word assume the significance which is now given to it. We must now say Italians as we say Frenchmen or Englishmen. It is, let me say by way of illustration, a more recent historical growth which has made the term German a precise political term.

Did these articles afford room, it would be a pleasure to generalize some of the facts of Mediæval Italy. The most important facts, however, are covered by two statements: first, Mediæval Italy was cut into fragments varying in size or value according to the caprice or interest or power of those who did the political carving; and second, that this fractioning did not end until the year 1871, when the political fraction governed by the Pope became at last a part of the kingdom of Victor Emanuel. Mediæval Italy is full of abiding glory; for Italy it built nobler things than that sublime memory which with loving reverence the Italians call imperial Rome. It made Italians—geographically so described—great in every human achievement. It gave birth to a long line of generals ending with the Corsican whom the world knows as the great Napoleon; it produced bankers who managed the monetary affairs of the world; sailors who like Columbus could discover, and like Americus give a name to the western world; artists who excelled their Greek models and carried their handiwork to the heights of perfection; poets whose music will always enchant the world; thinkers who dreamed great philosophies; and scientists who laid the foundations of our modern temple of knowledge. Of this gallery of greatness which we call mediæval three-fourths of the space is occupied by Italian names; and the other fourth owes its being to Italian influence. Dante and Boccaccio taught our Chaucer to sing. Italian play-writers and story-tellers taught Shakspeare the texts and outlines of themes. These are but hints which the student may follow out in historical reading. The mediæval Italians bore the brunt of the crusades and saved Christian Europe. They brought from the East the practical arts and refinements and domesticated them in their Peninsula and gave them to France, England and Germany. It may be said that Italy was born, lived her glorious life and died her martyr death, within the compass of the mediæval period—which, in the political sense, extends from 476 to 1860. All the other greatness of Italy did not preserve the land and the people from the political weakness and disunion which at last conquered the genius of the people. It is not quite exact, but it is the apparent truth—the general faith, at least,—that Italy was dead from the Alps to Cape Passaro when, in 1859, Count Cavour repeated history by bringing a French army into Italy, but reversed history by sending it back across the Alps after the battle of Solferino. I shall have occasion to prove in a subsequent paper that Italy was not dead, but very much, and in a new sense, alive in 1859. We too easily forget that Italy is still great in several of her mediæval supremacies and that it is to her honor that other peoples have learned and still learn at her feet the secrets of several arts. The barrier of a language, and the interplating of other na-

tions, cuts us off from much knowledge of Italian achievements in our time; but we at least know her singers and schools of song, her sculptors and painters and schools of these arts; her glass-blowers and fresco-painters. In our time, Italians do a small part of the great work of the world; in the palmy mediæval days they did the greater part of it because they had not yet taught the western nations their arts and the secrets of their skill. There is a little French book by Marc Monnier, which proves by chapter and verse, by facts and names, that Italy is not "the land of the dead." Nor are the Italians likely to disappear from the front ranks. Since Monnier wrote his book (1859) Professor Ascoli, of Milan, has taken rank among the very first writers upon linguistic science, and Victor Emanuel has done what no Italian before him could accomplish—made an Italian nation. Both exploits are in new fields and illustrate the fertility of the Italian genius.

The Italian failure in political life is explained by two classes of facts. The first is the nature of the political system which Rome built upon the soil. In so far as Rome had political institutions outside of the imperial city and its imperial armies, these institutions were municipal only. They consisted of city governments. There was no "country," no proper moral life and no territorial integrity in the provinces. The mediæval republics of the peninsula were municipalities—free of each other and bounded by city walls. They quarreled with and conquered each other for the commerce of the wealthy and abject East. Genoa, for example, conquered Pisa, and carried off the chain guarding the entrance of the Pisans to the sea. That chain remained in Genoa, a trophy of conquest until Italy became a nation. Then, having awakened to a sense of brotherhood, the Genoese restored the chain, and the curious traveler may now see it displayed, with a history of its vicissitudes, among the curiosities which modern Pisa preserves. The incident is a type of the mediæval Italian municipal system inherited from Rome. The other class of facts grew from this narrow political basis with its perennial divisions and conflicts. The strong stranger whether German, Frenchman, or Spaniard, found it easy to conquer the separate parts of the Peninsula for the parts found it impossible to unite. In Europe, beyond the Alps and the sea, the Roman municipal system, and after it, feudalism, surrendered to the necessities of civilization, and nations with strong leaders grew up and sent their armies across the Alps or the sea. Italy was fair and opulent in genius and civilization. The North coveted the beauty and the dower of the South, and the conquests were large and fruitful. In every great northern capital you will find Italian pictures which were plundered from the churches and homes of Italy, and in our century Napoleon robbed Italian churches and palaces to enrich the galleries of Paris. In short, a beautiful but divided Italy was at the mercy of the ravishers who controlled armies and could even secure the military genius of the Italians to command victory for their arms. It is unfair to charge Italians with selling their country. There was as yet no political Italy, and therefore no country for Italians to sell. A single example will show the whole case. The Pope governed Rome and the adjacent territory, by a secular title which was originally essentially feudal, but became as legitimate as that of any European prince by long continuance of possession, by international recognition and by treaties. No government on the continent of Europe had a better title according to the rules and precedents. But this government of the Pope embraced only a small part of the peninsula and it had its conflicts with other peninsular governments. It was legitimate for the Pope to win his cause as a prince by calling in the aid of any power whom his office as a spiritual dignitary could influence. His was as much a nation as any other principality, and no one could until a recent time—when an Italy had come to exist—charge him with any want of Italian patriotism if he used France or Spain or Austria to suppress or punish his Italian rivals. No one can be unpatriotic when

there is no *patria*, and the *patria* did not exist until 1860. There had been revolutionary movements which had sought to create a *patria*; but the general judgment counted as conclusive the historical fact that through thirty centuries of Italian glory there had never been an Italian *patria*. Italy had always in her great moments been glorious as something more than a country. *Roman* had been the glorious word; under consuls, emperors, popes, it was the name and power of a city which awed and subdued mankind. In this fact lies the explanation of the anxiety of Italians that Victor Emanuel should reign at Rome. They knew no grandeur of their country in which Rome was not at the summit—to possess Rome was to feel assured of their future; it crowned their edifice with the honors of precedent and protected it with the shields of historical ideas and memories. Rome had never meant Italy; nothing in political systems had ever meant that. They believed in a future Italy, but to make it there was a necessity of reversing history and making Rome a part of the new nation; the conquered mistress of the world (conquered by geographical and political Italy), would mean the union of the new political unity with the greatest political unity (Rome) of all the ages. The nation could not exist until the splendid historical municipality entered into the unity. This was not a bare geographical fact; it was a historical illusion or rather an effect of the perspective in which the men of that peninsula saw all political realities. Italy could spare the less than half a million of Romans; she could spare the taxes they would pay into her treasury and the soldiers they would give to her armies; she could lose for all time this patch on the leg of the boot which was called "the States of the Church"—but she could not do without the memories of the eternal city; with Rome, the new nation ceased to be an experiment; without Rome it would be an experiment unless a century of education should dispel the illusions of Roman glory. And all political experiments are on the way to failure simply because they are experiments. In words which a Swiss statesman uttered in 1865, I think, "Unsettled questions have no mercy on the peace of nations"—faith in their political existence and in their hold on life, is to any people a condition of success.

There is a loose saying abroad that the Italians failed to be a nation for a thousand years because they perpetually betrayed each other and the common good. This is not true. They had no common good which they betrayed. There have been traitors in Italy as elsewhere and more martyrs (to national ideas) than in any other land; "for each traitor, you can count a hundred martyrs." Before 1860, the nation did not exist to betray. There were Florentines, Lombards, Venetians, Neapolitans, and Piedmontese; but in the political sense there was no Italy and there were no Italians. The several nations hardly knew each other. They did not travel; they had no perceived interests in common if we except the memories of the empire and the offices of the Roman form of Christianity. Marc Monnier, wrote in 1859: "Venice does not know what is written in Naples and Naples does not read what is printed at Turin." What was true of literature was true of every other element of a commonwealth. The continued separation of the parts of Italy is not the thing to marvel at; this separation was the simple persistence of history. The wonder, the miracle of development, is the union of the Italians in our day. To adjust this strange event to any theory of historical evolution is well nigh impossible; to explain it to our reason is no easy task. Every preceding failure of an Italian political idea was normal—expressed a historical continuity. This event of our generation breaks the lines of evolution and turns the stream of history into a new channel. I know not what to call it if it be not a miracle. Every decade of the century had a failure—the dissolving of a dream of national life: 1820, 1830, 1848, are periods of revolution ending in bloody failures. That was the end seen from the beginning by all men of sagacity. The men of sagacity foresaw the same ending

in 1859; but the regular termination did not arrive. The revolution moved on until the Italy of our day rolled into the light, a dream turned to reality, in 1871. It is one of those surprises of history which prove the existence of unseen and divine elements in human progress—making progress a reality. After the event innumerable prophets appear to have foretold it; but no sagacious and wise man believed it possible. Wisdom as professed in this world counts upon the persistence of visible and ancient forces whose vitality shows no signs of decrepitude. Now and then these forces fail; God alone knows

why they fail. The elements of nationality, wanting only a fusion of feeling into patriotism, existed in Italy for centuries. These elements are community of race, language, and religion upon a compact and defensible territory. History began to retreat along its long lines of precedent when the revolutions of 1848 swept over Europe. The French revolution of 1789 prepared the way for the movements of 1848. We might trace the roots of the tree of 1848 far down through successive strata of dismembered Italy; but it is not in a philosophy of history to explain how the feeble rootlet lived to become the roof-tree of a nation.

*End of Required Reading for October.*

## REMINISCENCES OF GENERAL U. S. GRANT.

BY GENERAL JOHN A. LOGAN.

U. S. Senator from Illinois.

It was at Springfield, Illinois, and in June, 1861, that I first met General Grant. Sumter had fallen, April 13th. Two days later, President Lincoln had issued his memorable first call for troops with which to suppress armed rebellion and "to maintain the honor, the integrity, and existence of our national union, and the perpetuity of popular government." His appeal had been grandly met. All the patriotic states of the North had sprung to arms, and vied, one with the other, which should supply the most troops. Grant, when I met him, was assisting Governor Yates in organizing volunteer troops. The regiment he afterward commanded was a three-months regiment. It was from southern Illinois, and I was acquainted with nearly every man in it. It was desirable to have them re-enlist, and as the men seemed to have but little inclination to remain in the service, I was invited to go out to camp Yates and address the regiment with a view of inducing them to do so. Accordingly I went there and made a speech ridiculing, as well as I could, the idea of soldiers going out of the service in a time of war, without having seen what war is, and without having even left the peaceful borders of their own state. The same afternoon, after addresses by Governor Yates and others, the regiment re-enlisted *en masse* for three years, and Grant was virtually installed as its Colonel. It was the 21st Illinois Infantry Regiment; and this was the starting-point of Grant in his wonderful military career. He at once ran over to Cincinnati, Ohio, to visit General McClellan, secretly hoping that the latter, being an old army friend, might ask him to take a place on his staff; but, not finding him there, returned, took command of his regiment, and marched to Mexico, Mo., in General Pope's Department, where, being the ranking Colonel, he had temporary command of a brigade—subsequently receiving his commission from the President, dating back to May 17th, as Brigadier-General of Volunteers. At the time of the incident just narrated, I was raising a regiment of volunteers which became the 31st Illinois Infantry Regiment, with which I moved to Cairo. Grant soon came there and took command. As only one brigade of troops was there, my regiment became a part of his first important command.

At Cairo, after quietly seizing Paducah, Ky., Grant occupied his energies in augmenting, drilling, and disciplining his troops, and in converting Mississippi steamers into wooden and iron-clad gunboats, in readiness for either offensive or defensive warfare. From Cairo, in November, 1861, with five regiments—the 22nd, 27th, 30th and 31st Illinois, and 7th Iowa—Grant moved to fight and win, against great odds of numbers and position, the battle of Belmont. From Cairo also he advanced the following February, with 17,000 men on transports, up the Tennessee river upon Fort Henry, which fell before the coöperating naval attack. Pressing on to Donelson, on the Cumberland river, the unconditional surrender of that strong Fortress,

with the enemy's army of over 15,000 men, 65 pieces of artillery, 17,600 small arms, and enormous military supplies of all sorts, gave Grant great renown throughout the land and started him well on his road to glory. It was his demand for the unconditional surrender of this stronghold that gave him the cognomen "Unconditional Surrender Grant," which thenceforth clung to him throughout the war of the rebellion.

After the fall of Donelson, Grant, now a Major-General, was held at Fort Henry inactive, and almost a prisoner, by the jealousy of General Halleck who commanded the Department. He seriously contemplated resigning. But the enemy, under Sidney Johnston, Beauregard, Polk, Bragg, and Breckinridge, being concentrated at Corinth, Miss., ready to resist the contemplated advance upon it of the Army of the Tennessee—now at Savannah, Pittsburg Landing and Crump's Landing up the Tennessee river—Grant was permitted to resume the immediate command of it, and, with the bulk of his forces, numbering not more than 23,000 men, was attacked at Pittsburg Landing, Sunday morning, April 6th, by the whole effective force of the enemy, numbering over 50,000 men. The battle raged all day. Only at dark did the furious onset of the enemy cease, leaving Grant still master of the Landing, the enemy in possession of the advanced union camps and the battle-field, and both sides considerably demoralized. Buell's divisions, to the number of 20,000 men, from Savannah, and Lewis Wallace's division, of 7,000 men, from Crump's Landing, coming up during the night, were ordered, together with what remained of the Army of the Tennessee, to advance the next morning and attack the enemy—now, owing to Johnston's death, under the chief command of Beauregard—and, by 4 o'clock of the afternoon of the 7th, after a charge led by Grant in person, our old camps and captured guns (or their equivalent) had been retaken, and the rebel effectives who had been brought into action that day were in full retreat upon Corinth.

After this bloody victory, Halleck came to Pittsburg Landing and took immediate command, with Grant as "second in command." Here again Halleck's jealousy was strongly exhibited, and Grant's soldierly qualities severely tested by the slights put upon him by his superior officer, for, while titularly "second in command" he was, in fact, deprived of active duties, and even his suggestions to Halleck were treated with such habitual disregard that he at last ceased to offer any. He was once more under a cloud, and was so unhappy as to again contemplate resigning his commission. Meantime we advanced upon Corinth by a succession of intrenched and fortified approaches, and so slowly, as to give the enemy, as well as ourselves, time to gather more reinforcements, until the opposing armies had each grown to over 100,000 men. At last, having refused to listen to Grant's advice to attack and turn the enemy's left at a time when such a movement would have



thrown him into confusion, and might have resulted in the rout and capture of his forces as well as his position—advice probably founded upon early knowledge of the contemplated evacuation of Corinth obtained and conveyed to Grant by others as well as myself,—a request for permission to attack with my command was made—Halleck had the mortification of knowing that Beauregard and his army had outwitted and eluded him.

Halleck very soon, being transferred to Washington, both the rebel and the union armies scattered. Buell and Bragg started on their grand war-dance through Eastern Tennessee and Kentucky, and Grant was left, with greatly reduced forces, to guard Buell's line of communications. At last, liberated from this duty, he went to Corinth and badly defeated Van Dorn and Price. Subsequently, with 30,000 men, Grant advanced south on the line of the Mississippi Central Railroad, and drove the enemy's equal forces, now under Lieutenant-General Pemberton, beyond the Tallahatchie river and the heavily fortified rebel position there, to Grenada, south of the Yalobusha. Grant, being largely reinforced, now sent 30,000 men under Sherman down the Mississippi in transports against Vicksburg, intending himself to coöperate; but Sherman's expedition was a failure, and two great rebel cavalry raids, under Van Dorn and Forrest respectively, having destroyed Grant's rail communications with his base at Columbus as well as his great dépôts of military stores at Holly Springs, his secondary base, he was obliged, under the peremptory orders of Halleck, to make a retrograde movement. It was the necessities, however, of this trying time, that taught him how an army could subsist on an enemy's country—a lesson of infinite value to the union cause at a later period of the war.

Grant now went to Milliken's Bend, on the Mississippi, just above Vicksburg, and took immediate command of all the forces that had there been rendezvoused. By the end of January, 1863, Grant had in his Department of the Tennessee, over 120,000 men, whom he reorganized into four army-corps, to wit: the 13th, 15th, 16th and 17th, commanded respectively by Major-Generals McClernand, Sherman, Hurlbut, and McPherson. To keep open the river, in his rear, Hurlbut's and part of McClernand's corps were left at Memphis and other points. The remainder of the 13th corps, together with the 16th and 17th corps, went into camp on the Mississippi at Milliken's Bend and at Young's Point, just below it and opposite to the mouth of the Yazoo river. Here, for months, Grant remained, occupying his troops in canal-cutting at Lake Providence, at the Vicksburg Bend, and elsewhere, and sending expeditions in various directions through the flooded and densely wooded country, with a view to securing a foothold on the Yazoo above Hayne's Bluff, from whence to advance by dry land from the north against Vicksburg. But, owing to the utterly impassible condition of the country, successive failures met every movement. As a consequence, some of the union men of the land—already dispirited by recent lack of success in military operations elsewhere—began to lose faith in Grant, and began to clamor for his removal; but President Lincoln never lost faith in him and concluded to "try him a little longer."

Now it was that Grant determined to carry out a plan against the protests of most of his Generals, including Sherman, which was instinct with the very audacity of genius. It was nothing more nor less than military suicide, in the light of military science at that time. It was the abandonment of his lines of communication, which involved probable destruction to his army in case of failure. His plan was to rapidly march his army down the west side of the river to a point below Vicksburg; to load the transports with supplies, and let them, manned by volunteers from the 3rd Division, 17th Corps, and under convoy of the gunboats, run past the belching guns of Vicksburg; to land supplies at some point on the river below that grim embattled Fortress; and to cross his troops from the

west side to the firm east bank of the river below. By the 30th April this movement was accomplished at Bruinsburg, below Grand Gulf; and then with not over 32,000 effectives, ensued that triumphal advance of Grant on Vicksburg, which—following Hooker's defeat at Chancellorsville, Virginia—dispelled depression and cheered the union heart everywhere.

Grant had at last got good dry land upon which to move, and Fortune also befriended him by interrupting his telegraphic communication with Washington, and thus preventing his getting Halleck's orders to march south and join Bank's army—now besieging Port Hudson. The first battle was at Port Gibson, May 1st, where Grant was on the field in person and we whipped the enemy thoroughly. There came in quick succession the union victories of Raymond; of Jackson—in the rear of, and forty miles from Vicksburg—where Johnston's army was defeated and dispersed and the communications of Pemberton's army destroyed; and of Champion's Hill, where Grant was again on the field and the enemy was terribly routed. This battle has been well termed by military writers as "the crowning work" of Grant's operations, up to that time, against Vicksburg, and as "the most complete defeat the Confederates had sustained since the commencement of the war." Then came the battle of the Big Black, the passage of that river, and the further precipitate flight of Pemberton's demoralized army into Vicksburg. It was at the Black river that Grant was overtaken by a brigadier-general sent with the orders to him from Halleck to leave Vicksburg alone and move on down to Port Hudson to assist Banks, who was his senior, and therefore would command the combined forces, and then after the fall of that position, to assail Vicksburg. Grant, in afterward telling the story of how he came to disregard Halleck's letter of direction, always illustrated it by referring to the case of the Irishman who swallowed an egg with a chicken in it, and who exclaimed, as he heard the chirp of the chicken: "Me friend, yer after spakeing too late!"

Meanwhile, Grierson's large body of union cavalry had been making its famous and destructive raid through Mississippi. Simultaneously also with Grant's victorious near approach to Vicksburg, Porter, with his naval forces steamed up the Yazoo, took possession of Hayne's Bluff, which the enemy had evacuated, and thus reopened safe communication with Grant's old base at Memphis, while Pemberton's army, with but sixty days rations was shut up by Grant's army in the great stronghold. Thus, in little over two weeks Grant had, by his wonderful military genius completely turned the tables on the enemy, and now, after dispersing one army, and driving another pell mell into the "Gibraltar of the Mississippi"—as the rebels vauntingly termed it—proposed to capture it "bag and baggage" by process of regular siege and assault.

On the 4th of July, 1863, the long and bloody siege having terminated in surrender, Grant entered Vicksburg in triumph at the head of his victorious army—the advance being led by my own division of McPherson's corps. With Vicksburg, Grant had captured an army of 32,000 men, including 19 general officers, and 170 cannon—the largest capture of men and artillery ever made in any war up to that time. And, when you consider the number of the enemy's killed, wounded, and captured in the preliminary battles as well as in the subsequent assault and capture of Vicksburg itself, it will be found that Grant's army had absolutely killed, wounded, and captured a larger number than was embraced in its own entire effective force in the campaign! On the 8th July, Port Hudson and its garrison also surrendered to Banks, upon hearing of the fall of the tremendous rebel stronghold. Thus Grant had broken the back-bone of the rebellion, cut the so-called confederacy in two, and thenceforth the majestic Mississippi flowed "unvexed to the sea." All this had been done at a cost to Grant's Army of the Tennessee, of some 8,000 killed and wounded, against 12,000 killed and wounded of the enemy.

Grant was at once commissioned Major-General in the reg-

ular army, and was honored and applauded throughout the nation, even Halleck joining in the general acclaim in these graceful words: "Your narration of the campaign, like the operations themselves, is brief, soldierly, and in every respect creditable and satisfactory. In boldness of plan, rapidity of execution and brilliancy of routes, these operations will compare most favorably with those of Napoleon about Ulm. You and your army have well deserved the gratitude of your country, and it will be the boast of your children that their fathers were of the heroic army which reopened the Mississippi River." Grant now sent Sherman with a large force to attack Johnston, who had again brought together and augmented his army, and was now strongly entrenched at Jackson, the capital of Mississippi, threatening the rear of Vicksburg. Sherman speedily invested Johnston's army with a line of intrenchments and counter-batteries, and the latter evacuated the place on the 16th of July, retreating to Alabama by way of Meridian. Soon afterward, Grant, while on horseback, after reviewing the Thirteenth Corps, now under Ord, at New Orleans, was dashed violently by his startled horse against a carriage. Both horse and rider fell, paralyzing Grant's hip, and forcing him to go about on crutches, for months.

Rosecrans being now cooped up in Chattanooga, Tennessee, by Bragg's great army, after the disastrous defeat of the former at Chickamauga, Grant was, in October, invested with the command of the Military Division of the Mississippi, which included the Departments of the Cumberland, the Ohio, and the Tennessee. His first act was to assign Thomas to the command of the Department and Army of the Cumberland in place of Rosecrans. His next, to telegraph Thomas: "Hold Chattanooga at all hazards. I will be there as soon as possible." To this the "Rock of Chickamauga" replied: "I will hold the town till we starve."

On the 23rd October, 1863, Grant reached Chattanooga. By this time, Sherman, who had been placed in command of the Department of the Tennessee, with headquarters in the field, was already well on the road to Chattanooga with all the troops available. Hooker also had come from the East with two corps from the Army of the Potomac. Burnside also, with the Army of the Ohio, was at Knoxville, whither a rebel column under Longstreet had been detached by Bragg to engage him. On the 18th November, Grant had all his forces well in hand, and on the 23rd, 24th, and 25th, occurred the great three days battle of Chattanooga, in which he signally defeated and routed Bragg's army, and thus swept away the barrier to a union advance upon Atlanta. It was a grand victory—to which the men of the armies of the Tennessee, Potomac, and Cumberland, severally forming our left, right and centre, contributed equally by their magnificent courage and irresistible charges upon the flanks and face of Missionary Ridge—and by which the Army of the Ohio, now gallantly resisting Longstreet's siege of Knoxville, was saved.

After forcing both Bragg and Longstreet to retreat, Grant at once began to plan that great campaign of Atlanta which culminated in the famous "March to the Sea" and through the Carolinas. Grant now sent Sherman back to Vicksburg, with instructions to gather a force of 20,000 men to coöperate, from that point eastward to Meridian, with a large union cavalry force sweeping down from Corinth southwardly through Mississippi, in the utter destruction of the railroads east and south of Meridian. The command of Sherman's troops near Chattanooga, occupied, under Thomas, in guarding the railroad between Stevenson and Decatur, accordingly devolved upon myself, until McPherson's coming.

On the 19th of January, 1864, in a letter to Thomas, mentioning Sherman's Meridian movement, Grant develops his own idea of an Atlanta campaign, when, after instructing the former to keep up the appearance of preparation for an advance from Chattanooga, and advising him that "It may be necessary even to move a column as far as La Fayette," he

proceeds: "Logan will also be instructed to move at the same time what force he can from Bellefontaine towards Rome. We will want to be ready at the earliest possible moment in the spring, for a general advance. *I look upon the line for this army to secure, in its next campaign, to be that from Chattanooga to Mobile; Atlanta and Montgomery being the important intermediate points.*" Thus, months and months before he directed Sherman to commence the Grand March to the Sea, through Georgia, Grant had conceived the plan in the rough.

In another letter, written in February, 1864, Grant said "We will have some sharp fighting, in the spring, and, *if successful, I believe the war will be ended within a year.*" These words of limitation were almost prophetic. But they were not to be made so, precisely by the instrumentalities Grant had in view when he wrote them. For, besides getting the thanks of Congress and a great gold medal for his wonderful successes in arms, Grant was now appointed Lieutenant-General and authorized by law, under the direction of the President, to command the armies of the Republic. Washington alone, before him, had held such a commission—Winfield Scott merely having the brevet. On the 3rd of March, 1864, he was ordered to the National Capital, and started at once, intending to return and personally lead the armies of Sherman, Thomas, and Schofield (now in command of the Army of the Ohio), to Atlanta, driving Johnston before him; and then—returning with part of his forces to the line between Atlanta and Chattanooga—to cut loose with the rest of his immediate forces from Atlanta and strike for either Mobile or Savannah, as might seem best at the time.

While, however, Grant's plan of campaign in the West was subsequently carried out to the letter, its execution devolved upon other hands. On the 9th of March, 1864, Grant received his commission as Lieutenant-General from the hand of President Lincoln in the presence of the Cabinet at the White House. On the 10th he was at the front, in Virginia. On the 14th he was back at Nashville, Tennessee. On the 17th he assumed supreme command of all the union armies. On the 23rd he was again in Washington, and at once proceeded to make his headquarters in the field at Culpepper, Virginia. Heretofore the campaigns in the East and West had been conducted with little relation to one another. Grant proposed that they should now be pursued with one common aim and plan, which was this:

*First.* The concentration, under Sherman in the West, and Meade in the East, of all available forces not needed elsewhere.

*Second.* The simultaneous and persistently continuous advance by these two great armies of the West and East toward a common centre—the *ultimate point* being Richmond.

*Third.* The *immediate objectives* of these two great armies, converging ultimately upon Richmond, to be *the armies in front of them*—in the one case that of Johnston, in the other that of Lee.

*Fourth.* Smaller coöperating forces to have for *their immediate objectives, places and positions*; as, in the case of Banks's army, Mobile; in that of Butler's Army of the James, a lodgment on the south bank of the James river opposite Richmond.

In other words, from the moment the signal should be given by Grant for the advance, the grand army under Sherman must advance upon Johnston's forces, slashing, pounding, driving them back and back down to Atlanta, and beyond toward Mobile or Savannah; and thence still backward and upward toward Richmond; while the grand army under Meade must advance at the same signal upon Lee's forces, hammering, slashing, pounding, and driving them backward from the Rapidan upon Richmond; neither of the grand armies to let up for an instant from their common purpose and common advance to the given point in this given way, so that when, at the last, Richmond should fall, the two great armies of the rebellion should be captured within it. That was Grant's plan.



from the start as I understood it; and that plan was faithfully adhered to in all points save one—where Sherman let Johnston's (then Hood's) army, his main and immediate objective, slip by his flank, get in his rear, cut off his communications, threaten Nashville, and jeopardize the success of the campaign. With the exception of that mistake—which was afterwards redeemed by good generalship and fighting qualities—the plan worked like a charm.

In the West, under Sherman, at Dalton, at Buzzard's Roost, at Snake Gap, at Resaca, at and about Dallas, at Big and Little Kensaw, at Lost Mountain, and immediately about Atlanta, flanking movement after flanking movement was executed, and battle after battle fought, upon fields that fairly ran with blood, until the victorious armies under his command occupied Atlanta. Then, cutting loose and marching through Georgia to Savannah and up through the Carolinas, driving before him the rebel forces through state after state, Sherman's grand army advanced triumphantly toward Richmond.

All this while, Meade's great Army of the Potomac with its tremendous cavalry-arm under Sheridan (the Army of the James coöperating), all under the immediate eye of Grant himself, was putting in terrific, sledge-hammer blows upon Lee's veteran Army of Northern Virginia. The sanguinary battles of the Wilderness; at Spottsylvania Court House; from Spottsylvania, onward; the crossing of the Chickahominy, the Paumunkey, the James; the siege of stubborn Petersburg; all the various flanking and counter movements as well as battles in the general advance direct from the Rapidan upon Richmond, not to speak of the stirring battles and brilliant victories of Sheridan over Early and Longstreet in the Shenandoah Valley and the advance of Butler up the Peninsula—all evidenced not alone the valor of the union troops and the skill with which they were handled, but also that remarkable tenacity of purpose which, as much as any other one quality, enabled Grant to earn the proud title of "Savior of his country," and which he hinted at when, in his Wilderness dispatch of May 11, 1864, after six days of heavy fighting, he wrote: "I propose to fight it out on this line if it takes all summer." He did fight it out "on that line," with the armies of the East under Meade, while the armies of the West under Sherman fought their way toward the grandest hero and greatest soldier of them all. But it took not the summer alone, but all the winter as well. The springtime brought the end at last. On the 27th of March, 1865, at City Point, Grant held conference with Sherman—called thither from his armies, now at Goldsboro, North Carolina,—and other Generals in the presence of President Lincoln. On the 2nd of April, Petersburg fell by assault. At once Richmond was evacuated by Lee, who attempted to move down the Danville road to effect a junction with Johnson's forces now held by Sherman, but a vigorous pursuit resulted in the surrender, April 9, 1865—only a little more than the year predicted by Grant—of Lee's army at Appomatox, followed shortly after by that of Johnston's at Raleigh, North Carolina.

Thus ended the rebellion, in the suppression of which, from the first battle at Belmont down to the surrender at Appomatox, Grant was the central figure and all-compelling genius.

Full of glory and renown, he now received the new grade of General, created especially for him, and hoped that he might now be permitted to enjoy, in comparative quiet, the repose he had so well earned. But this was not to be. The people, looking around, after the perfidy and contemplated treason of Andrew Johnson, desired to secure a worthy scissor to Abraham Lincoln in the White House. In Grant they saw the man. It fell to my own lot to present his name to that convention whose choice was in those days equivalent to election, and a prouder moment never came to me than that which proclaimed him the unanimous choice of the Republican party, thus, in convention assembled. He sought not the honors of the Presidency. They were thrust upon him. At the end of his first term, the people again called him to be their civic chief; and,

but for an unwritten law and tradition, would probably have called him a third time to the White House. Meantime he travelled to the various countries of Europe and Asia, and everywhere was received with extraordinary honors. Rich gifts were showered upon him by foreign rulers and municipalities. The magnates of the earth bowed before him in recognition of his greatness in peace as well as in war, and, so much did his lofty character impress the elder nations of Asia, that international disputes between two of them were thankfully submitted to his friendly arbitrament. His return to the land of his birth was made memorable by the tremendous ovation which, commencing on his landing at San Francisco, continued, as he journeyed across the continent, to New York.

As military Governor of Vicksburg, where Grant, after its surrender, had his headquarters, I saw much of him, as indeed was also the case during the seige, when he was often at my headquarters, and I at his. In point of fact, all the way from Belmont to Vicksburg, and until he went to Chattanooga—during the whole of which period of nearly two years, it was my privilege to serve with Grant—I was a close observer of his characteristics. Subsequently, during the war, except at rare intervals, my opportunities for pursuing this study were limited to the same distant horizon from whence the masses viewed their hero. But, from the time when—at the head of that glorious old Army of the Tennessee, of which he was the first commander and I its last—I rode by his reviewing stand at the National Capital, down to the last painful days of his memorable life—for the melancholy pleasure is mine of knowing that his last protracted oral conversation, (of some two hours), just before his departure for Mt. McGregor, was with me. I was with him often, and thus for twenty additional years continued to observe him.

Grant was a quiet man—a silent man; but once engaged in converse, a splendid conversationalist. He wrote well, and sometimes eloquently. Some of his terse epigrammatic sentences thrilled the Nation as much as his victorious deeds. When he wrote to Buckner at Donelson: "No terms except unconditional and immediate surrender can be accepted. I propose to move immediately upon your works"—his words inspired our people with the same stern, uncompromising energy of patriotism which informed his own heroic spirit. When at the Wilderness he wrote "I propose to fight it out on this line if it takes all summer"—he infused in them some of his own faith and tenacious spirit. At a later period, while the passions stirred by the war were still uncooled, and he wrote the words, "Let us have peace"—the effect upon the people was equally electric. It was his clearness of perception and singular aptness in saying the right word at the right moment that was at the bottom of his success in civic life, just as his faculty of doing the right thing at the right place and time, but often in the most unexpected manner, was at the bottom of his military greatness. The ultimate analysis might reduce the secret of his greatness, whether as warrior or Statesman to three points—his remarkable common sense, self-poise and tenacity. His devotion to his family amounted almost to enthusiasm. He was a man of strong feeling and his heart as well as his intellect went out to those whom he admired. His confidence in others gave him all the serious trouble he ever had. One of Grant's great points was his power to absorb and digest knowledge from others. His habits and tastes were simple and plain. His personal courage amounted almost to indifference. I have often seen him in battle, collected and cool and almost provokingly unconcerned. As a soldier, he not only possessed military genius, but in my judgment stood without a rival in the long period embraced in the Christian Era. Great as were Wellington, Napoleon, Washington, Marlborough, the Prince of Orange, Frederick the Great, Charlemagne, Hannibal, and Scipio Africanus—yet, in my belief, the coming centuries will give to Grant a place above them all, and rank him, as a soldier, with Julius Cæsar. In the highest civic station he proved



himself a man of very great ability. Like others, he occasionally made mistakes, but those few made by him during the eight years of his wise and beneficent administration of the civil affairs of this Republic, were unusually due to his over-confidence in those who were unworthy. Straight-forward, upright, honest in all things, his too confiding nature expected the same moral qualities in others. With him duty was a living principle, and the question of what was his duty to his country and to our Republican institutions was ever before him. As long as Grant felt himself right, nothing on earth could move him from a purpose. Convince him that he was wrong, and nothing could move him to do it. He was a thoroughly conscientious man—a thoroughly just man—a thoroughly truthful man, “whose word was as good as his bond.” To his great courage and magnanimity, even those

who fought against him in the great war of the Rebellion, have, since his death, borne testimony. He always stood by his friends even while forgiving his enemies. He loved his country. He loved his countrymen. He loved his race. And when this great and good man went up to the mountain-top to die, the eyes of all the world were tenderly and mournfully turned toward him. Grant's glory was not the glory of America alone, but of the whole Anglo-Saxon race. And this is why, in England, the ancient birth-place of our race, in the grand old Abbey of Westminster, the living representatives of the majesty and power and might of Britain lately assembled, in presence of the sacred ashes of her crowned and illustrious dead, to pay solemn memorial honors to Grant such as seldom before, in the nine centuries that have elapsed since its founding, had been paid to mortal man not born of British soil.

## OUR WHEAT FIELDS.

BY BYRON D. HALSTED, SC. D.

We have many fields of wheat and their combined area is on the increase. In 1839 Uncle Sam grew only eighty-four million bushels of wheat; ten years later it was an hundred millions, another decade brought up the total to one hundred and seventy-three millions; 1869 witnessed a harvest of two hundred and eighty-seven millions, and at the last taking of the census the nation's wheat yield was 459,479,506. Since then the acreage and yield have been still further increased. The present year has not brought an average crop, but there is enough to feed every citizen and a fair surplus for foreign ports.

The great wheat growing region is that portion of the Union known as the Western States; that is the Western States of twenty-five years ago. With a map of the United States before you, draw an imaginary, or other, line along parallel to and one hundred miles south of the Ohio river, from its mouth to its source, and another in like manner south of the Missouri river as far as middle Kansas. Extend two lines due north from both these termini, and including half of southern Michigan, nearly all of Minnesota and then pass up to the far north along both sides of the Red River. You have thus inclosed the great wheat area of North America. Of this section Professor Brewer writes in his report of the Cereal Production of the United States: “It is a region possessing a fertile soil but the physical character of the soil is more characteristic than its chemical composition. The most of it is easily tilled; it is not obstructed with loose rocks or stones; is comparatively level, or but gently rolling, is possessed of a climate which in average years has sufficient rain during the growing season for the crop and is hot and dry during the season of ripening and harvesting; so that if the crop is actually grown it is rare that it cannot be harvested in good condition.”

It is interesting to note the western movement of the center of the wheat growing area. In 1850 Pennsylvania headed the list of wheat States; in 1860 Illinois, Indiana, Wisconsin and Ohio stood at the head, and in 1870 the first four were Illinois, Iowa, Ohio and Indiana. Iowa was only a few thousand bushels below Illinois, so it may be said that in twenty years the advance was made all the distance from Pennsylvania to Iowa. Since 1870, however, a change has come over the last named State, and in 1880 we find it in the sixth place with a recorded acreage surpassed only by Illinois. Several theories have been advanced to account for the falling off in the wheat yield in Iowa and other similarly conditioned lands. The soil is dark and very heat absorbing. In the early days of wheat growing much of the land was still covered with the tall wild grass, which with its accumulated mass of vegetation upon

and beneath the surface of the ground served to hold all the rain fall like a sponge and return it slowly to the air by evaporation. In this manner the surface air was kept moist. As the plow continued to break the prairie the water courses began to enlarge, and in low places small streams formed where running water had never been before. The plow furrows literally drained the land. With the prairie sod gone the air became drier than before and the dark absorbing soil was highly heated during the sultry days of early summer—a heat under which the growing wheat plant was not able to thrive. If this theory be true the natural remedy would be the planting of forests which in time will hold the rain and do all for the wheat plants that it was possible for the prairie grass to do and more. Through forest planting it is to be hoped that those prairie regions now suffering from heat and drouth may be able to grow wheat abundantly. Whatever may be the cause for the local decline of the wheat industry, it is nevertheless true, that the great wheat region of the United States is drained by the Mississippi and its chief tributaries, the Missouri and Ohio.

Nearly all the wheat areas agree in having a natural drainage and at the same time are level enough to admit of all the modern labor saving field implements. The question of labor is a very important one. It may be more profitable to grow wheat with an average yield of twelve bushels than when the crop is one-third more and the cost double to obtain it. The region now producing the bulk of our wheat is not, as far as climate is concerned, the ideal wheat country. This cereal to do its best needs to be sown in autumn and after making a good start, should pass a wet winter with little freezing. The following spring needs to be wet and gradually change into a warm, dry summer with very little rain after the time of plowing. The ideal wheat climate is most nearly realized in California where the yield when under all other favoring circumstances is the greatest in the country. After we pass out of the great wheat region, of which Illinois is the center, California stands as the next State upon the list. In this “Golden State” the seed is sown from October to February and continues to grow through the winter, the rain-fall being usually from November to March. The harvest is during May and June and rains do not interfere with this important work as is often a discouraging fact in the more eastern States. Harvesting may be continued over several weeks. The differences of climate permit of methods of wheat culture here not practicable in the East. The soil is exceedingly rich and ten acres or more are daily turned by a single plowman with a gang of plows and several horses. The wholesale manner in which the grain is harvested is well told by Professor Brewer,

who has made a most careful study of the whole subject. He cites the rancho of Dr. Glenn in the Sacramento Valley: "He is the greatest wheat grower in the world so far as I know of; his crop some years amount to about a million of bushels. The grain is cut by headers, each with a sixteen-foot cutting-bar and driven by six animals. The cut grain is hauled to the steam thresher, where a twenty-six horse power straw-burning engine drives a fifty-four inch cylinder machine. The crew and appliances consisted of seven headers and twenty-one header wagons, requiring thirty-five men and eighty-four animals to cut the grain and deliver it to the machine. Here thirty-one men and ten horses were employed. This with the "riding boss" or overseer, makes sixty-seven men and ninety-five animals in the whole crew. This crew and its machines and appliances average 3,825 bushels per day, equal to 57 bushels per man per day. I have taken much pains to study out the relations between the effectiveness of human labor when supplemented by modern machinery in gathering grain, compared with that employed at the beginning of this century. To cut grain as then cut, thresh and clean for market, each day's human labor did not average in this country over four bushels. Many machines are employed in the great Central Valley which cut, thresh, and clean for market in the same operation. A huge machine, drawn by twenty mules, worked ten abreast, averaged thirty-six acres per day. It was worked by four men and cut a swath a rod wide. To see the huge monster moving resistlessly over the great plain the broad swath going down before it, and the sacks of clean grain strewn along the way from its side, made it the most impressive piece of machinery I have ever seen." Poor Ruth would have found but little sociability in gleaning after such a mighty reaper. The New England farmer with his few acres of wheat has no place for harvesters of this description; in fact, he finds it difficult to fully comprehend the vast grain resources of the wonderful country of which he forms an intelligent part.

If we go from California to the famous wheat fields of the Red River region, of Dakota, we may find areas of grain under the same management which harvest more wheat yearly than the whole State of Connecticut. Only those who have visited these vast fields of waving grain can have an adequate idea of their greatness and importance. Permit me to quote again from Professor Brewer's Census Report. (The reader will already have become aware that the writer is acting as a condenser and collector of facts under the guidance of the editor and claims no great originality in the article). In speaking of the Dalrymple farm: "Two hundred pairs of harrows and one hundred and twenty-five seeders are used. They have one hundred and fifty self-binding reapers, some binding with twine and some with wire. These have six and a half foot cutting-bar and are used, with three animals to the machine—each machine cutting and binding about fourteen acres per day. They work in gangs of twelve machines or upward with an overseer to each gang, a wagon following with water, twine and other articles, and with a gang of shockers to set up the grain. They have twenty six steam threshers. Twenty-five men and twenty horses will run a thresher from the shock and haul the grain to the railroad station. The grain has to be cured in the shock; it cannot be threshed directly from the reaper or harvester, as in California."

The great improvements in the implements of the farm above shown, by means of which vast areas can be kept in grain and properly cared for by a comparatively few men has been one of the leading revolutionizing elements in our agriculture of the Great West. If the old slow method of the cradler and the binder raking behind him was the swiftest we had it is very certain that our annual yield of wheat would be far less than it is at present. But there is another change in our conditions that has had much to do with the present cultivation of our vast grain fields in regions where little else is grown. Some quick and cheap means of getting the product of this whole-

sale labor to the points of consumption must exist before profitable grain growing can become a great, and as it has in some parts, an almost exclusive industry. The fact that the prairie is without a covering of forest, and only needs to be broken at a cost of from two to three dollars per acre, is an important one. It is also a factor in the problem, that the soil when once plowed is rich with the accumulated fertility of countless ages, and needs no further present attention than the mechanical preparation of the seed bed each succeeding year. But these two facts would never have suddenly changed the face of whole townships and counties from open wild grass land into boundless fields of ripening grain. The inventive genius of man has been equal to its demands, and the reaper and the railroad, the steam thresher and the locomotive have made possible and profitable the raising of grain as it was never before. We have had railroads by our doors so long that we do not half appreciate what our forefathers had to undergo in disposing of the products of their farms. It was no uncommon thing for them to go fifty or a hundred miles to a market. Now there must be a side track and an elevator every few miles along the countless routes that cover the whole country. Nature favored development of our wheat fields and she will do her part to maintain them. Man, through his ingenuity has harnessed the lightning and the steam and brought the marts of all the world to the door of every producer. Who has paused in his work—for this is a busy age—long enough to take a mental impression of the expense involved in transporting a bushel of wheat from St. Louis to Liverpool, or from St. Paul to Glasgow? A paltry quarter of a dollar will pay all the expenses of sixty pounds of wheat on its way down nearly the whole length of the Mississippi, of its being placed on shipboard and steamed out of the gulf and across the Atlantic to Scotland. A twenty-five cent piece that usually buys so little pays all the expenses of transporting a bushel of wheat a quarter of the distance around the globe, and leaves a profit in the pockets of the transporters. Here is the great fact. The bushel did not go alone. The wholesale method extends as far as the distribution of the products of our soil. Grain is handled by the car load or boat load and not by the bushel, and on this account our wheat fields are able to compete with any other in the markets of the world. Everything has favored the western wheat grower, and his enterprise has been the admiration of all. It now remains for him to show his nobleness of purpose by preserving to future generations the fruitful acres that he first reclaimed. All his efforts are not as easy as the downward movement of a mighty unimpeded stream. Obstacles present themselves and even grow up in his way. In the older sections a deterioration in the crops has been observed both in quantity and quality. Some of the grain growers have not cherished the law that is written everywhere in living things that like produces like. He has been careless because nature was perhaps over kind, and his seed may have been selected without care, or not selected at all. Wheat, though one of the oldest of cultivated plants, has not been so much changed in its nature as to disregard the high law of its existence. It is now grown under a countless number of varieties, thus showing a plasticity so agreeable to the cultivator,—a plasticity that permits of quick response to all conditions of culture, good or bad. Like other cultivated plants when left to itself, it drifts back towards the natural condition. Man needs to be constantly upon the watch and supply only those conditions which will favor its further advancement towards more perfect forms. Wheat is a thing of improvement and it should be the rule that every wheat grower select the very best for his seed. He has, however, more than his seed wheat to look to if he would have no decline in his yield, or the value of his crop. He must bear in mind that a soil is not inexhaustible and the time will come when the fertile acres of the great wheat fields will become like other lands long under cultivation. For a time he may crop the lands annually without returning a pound of fertilizing

material. His grain goes off to the great cities or some foreign port and with it a vast amount of fertility. The straw is burned and the manure of his animals goes to waste. Wheat raising is a mild but not unusually a malicious sort of national plundering that perhaps cannot be other than it is. It is not on a level with the killing of buffalos for their hearts, but if the wasteful process is steadily pursued a change for the better will come by force, if not otherwise. Things right themselves in agriculture as elsewhere. A neglect to stir the soil in a hoed crop permits the growth of weeds, and rapidly growing weeds in considerable number so exhausts the soil of its available plant food that the crop dwindles and the labor of sowing or planting it is lost. The weeds, without any intention on their part, force the farmer to keep the soil cultivated and this stirring of the soil is what the growing crop most needs. In like manner the system of farming that is most profitable in the long run is where a judicious rotation of crops is practiced. This means grain, grass, roots, and live stock, or in other words, mixed husbandry. The wheat growing, as now carried on, in many parts of the new West, is a kind of pioneer agriculture that time, we trust, will correct.

When we come to the question of soil exhaustion it is interesting to turn to those far-famed experiments of Messrs. Lawes and Gilbert, at Rothamsted, England. They have grown wheat upon the same land for forty successive years without manure. The first crop was harvested in 1844. The highest yield was in the second year, namely:  $23\frac{1}{4}$  bushels, and the average for the forty years was 14 bushels. The averages for each succeeding series of eight years were  $17\frac{3}{8}$ ,  $16\frac{1}{8}$ ,  $13\frac{1}{8}$ ,  $12\frac{1}{8}$  and  $10\frac{1}{8}$ . The gradual decline, due to exhaustion, as stated in Dr. Gilbert's lecture at New Brunswick, N. J., last October, is from one-fourth to one-third of a bushel per annum. On adjoining plots, fourteen tons of barn-yard manure have been applied each year with the following results. The highest yield was 44 bushels, with an average taking eight years at a time are 28,  $34\frac{3}{8}$ ,  $35\frac{3}{8}$ ,  $35\frac{3}{8}$   $28\frac{3}{8}$ . Without following out the interesting series of mineral or commercial manures of various kinds singly or mixed, it may be said that with the mineral manures alone the increase of yield was but slight over the unmanured plots. That is, superphosphate and sulphates of potash, soda and magnesia when unaccompanied by compounds of nitrogen are of little effect. With an addition of 43 pounds per acre of nitrogen the average for forty years is raised from  $15\frac{1}{4}$  to  $24\frac{1}{4}$  bushels; with 86 pounds of nitrogen, to  $32\frac{1}{4}$  bushels and with 129 pounds of nitrogen, to  $36\frac{1}{4}$  bushels. These experiments, it must be kept in mind, extend over forty years, and the average of so many successive seasons speak with great forcibleness of the importance of compounds of nitrogen in the soil when wheat is to be grown. Figures and tables are often dry reading and they are purposely avoided here, only enough of the former being given to exhibit a truth in a strong light. The first 43 pounds of nitrogen gave an average increase of  $8\frac{3}{8}$  bushels; the second 43 pounds,  $8\frac{3}{8}$ , and the third 43 pounds,  $3\frac{1}{2}$  bushels. In land where the minerals are not deficient the increase in the yield is in proportion to the amount of nitrogen up to the point of excess. The same results will not obtain with all soils but the general truth remains the same.

Dr. Gilbert says that the average wheat yield per acre in Great Britain is 28 bushels, while that for the United States is 11.9 bushels, or less than half and not as great as the average of the Rothamsted unmanured plots. Our averages range from 15.1 bushels for New England, to 7.3 in the South Atlantic and eastern Gulf States. "Even the Northwest and Minnesota, including much prairie land, give meager average produce, thirteen bushels for such rich soil. So long as wheat is grown on such lands under the conditions frequent, and indeed almost inevitable, in the case of new settlement—that is, growing it year after year with deficient cultivation, luxuriance of weeds and the burning of the straw—only low yields per acre can be expect-

ed. The result is due to the fact that under such conditions, fertility is cheap and labor dear. But with increased density of population, more mixed agriculture must be adopted, stock must be kept, the farm kept free from weeds, the straw used instead of being burnt and the manure from it, and from the consumed food, returned to the land. Then, and not till then, will the fertility of the rich prairie soils be conserved, and not wasted, as is too often the case under the necessities of the first breaking up, and the sparse settlement of the country. That the rich prairie soils can and should yield more produce than they do is clear from the high yields obtained occasionally, under favorable conditions of cultivation."

The leading diseases to which wheat is subject are the rust or mildew and the smut. Both of these destructive pests are low forms of vegetation that prey upon the growing crops. They are classed among the fungi, to which groups the various moulds belong. The mushroom and the many sorts of toadstools are the most conspicuous forms of fungi. The rust fungus consists of fine, microscopic filaments that run in all directions through the substance of the wheat plant. Hot, damp weather about blossoming time is most favorable for the development of the rust. At such a time the rust threads congregate under the epidermis of the plant and form orange colored spores in great abundance. The juices of the wheat plant have been diverted from their regular course, and instead of forming plump grain they go to make up countless spores. The fungus is so rapid in its development that farmers often speak of their grain being "struck" with the rust. There is no cure for the plant that is affected with rust. Preventive measures may be taken, as for example, the soaking of the grain in brine and rolling it in lime before sowing. Blue vitriol, or blue stone, two to four ounces to the bushel, dissolved in water has proved a valuable substance in which to soak the grain, for killing the germs of the rust and smut plants. It is probable that the minute spores adhere to the grains of wheat and after sowing germinate and penetrate the young plants. The smut differs from the rust in several respects. It attacks the grains, changing them into a dark, worthless powder. This fine dust consists of multitudes of minute dark spores. Its development, like the rust, is largely determined by the conditions of the weather—conditions not within the control of man.

The leading insect enemies are the Hessian fly, wheat midge, joint worm, chinch bug, army worm, Rocky Mountain locust and the stalk borer. Even when stored the wheat is not exempt from insect attacks. The grain moth larvae grow within the wheat when in the granary. There are several beetles that feed upon the stored grain. Space does not permit of a separate treatment of each of these leading destructive insects. Those who grow wheat should become familiar with their habits that they may be the better able to destroy the pests. Insects, like weeds, usually need to be dealt with when they are young, and weak in numbers.

It may seem to the person unfamiliar with wheat growing that the business is surrounded on all sides with serious difficulties. This is true and the truth should be known. The raising of wheat even under the most favorable circumstances is at many risks. The light crops of the present season is abundant evidence of this. The seed may be poor, the seedling may not be good, the winter may kill (if it is winter wheat), the spring may drown out the plants, the drought may kill, the rust and smut may blast, the insects may eat and destroy, the weeds may choke, the rains at harvest time may spoil, the wind and hail storms may ruin, the filled barns may burn. There are chances all the way from the seeding to the harvest and up to the hour when the grain is turned down the storehouse spout. But there are risks everywhere, and the wheat raiser in the long run is as sure of his reward as any other honest laborer. Aside from yielding him fair returns for his capital, and his brains he may have the satisfaction of knowing that he is helping to feed the world. Our wheat fields may be the nation's honor until our nation may cease to be. To this end they need to be cherished and their fertility conserved.



## NIGHT-BLOOMING CEREUS.

BY JENNIE M. BINGHAM.

On a bed of pain, low-lying,  
Sad and weary, full of sighing,—  
Came to me, this blossom, bringing  
Thoughts that turned complaint to singing.

Flowers shall unfold to the sun  
Nature's law is; but this one,  
Best and purest of them all,  
Opens when the shadows fall.

In the deepest, darkest, night,  
Then, it blooms to gladdened sight,  
Breathing out upon the air  
Sweetest incense, like a prayer.

Life has nights of deepest gloom,  
But they bring some flowers to bloom;  
And we know, the best of all  
Opens when the shadows fall.

## THE METROPOLITAN MUSEUM OF ART.

BY CLARENCE COOK.

The Metropolitan Museum of Art had its origin in the Union League Club of the city of New York. In 1869, the Art Committee of the club had for chairman, the late George P. Putnam, a gentleman well known for his public spirit, his strong interest in everything American, and especially in whatever pertained to the credit and well-being of the city of New York. When the establishment of a Metropolitan Museum of Art was proposed in the committee, no one was more zealous in forwarding the scheme than Mr. Putnam, and the early success of the enterprise was largely due to his leadership at once enthusiastic and practical.

In November, 1869, a public meeting was called at the instance of the Art Committee, in order that the question of the establishment of the Museum of Art might be presented to the citizens, and as a result of this movement, a committee of fifty was chosen who undertook the organization of the affair. The matter was vigorously pushed, and in April, 1870, the Legislature passed an act incorporating the Museum, "for the purpose of encouraging and developing the study of the fine arts and the application of art to manufactures and practical life, of advancing the general knowledge of kindred subjects, and to that end furnishing popular instruction and recreation."

In 1871 the Legislature passed an act authorizing the Board of Park Commissioners to construct and maintain a suitable fire-proof building for the purpose of establishing and maintaining therein a museum and gallery of art, to be known by the name of the Metropolitan Museum of Art. At the same time, the Legislature appropriated the sum of five hundred thousand dollars toward the erection of the building which their act authorized. The Park Commission accepted the task, and in 1872 work was begun on the plans by Mr. Calvert Vaux who was that year appointed architect of the Commission, in collaboration with Mr. J. Wrey Mould.

In the mean time the Museum Association had not been idle, but had gone on perfecting its organization. A meeting was held, and a constitution adopted, limiting the membership to two hundred and fifty persons. At first the organization was to consist of patrons, fellows in perpetuity and members for life with the usual governing officers. A gift of one thousand dollars made a patron, a gift of five hundred dollars, a fellow in perpetuity, and a gift of two hundred dollars, a member for life. Since that time the urgent need of funds has suggested the device of annual memberships for which those who are invited to the privilege pay the sum of ten dollars.

The Association thus being launched, made its first step toward carrying out the purpose for which it was founded by purchasing through its board of trustees, and mainly through

the instrumentality of the late Wm. T. Blodgett, a collection of pictures by the old masters, which had been offered to that gentleman, while on a visit to Europe. While no one who knew Mr. Blodgett doubted his good faith or his sincere desire to benefit the institution of which he was one of the most active founders, yet it is now well understood that a most unfortunate mistake was made in the purchase for an extravagant sum of a collection of pictures of little representative value taken as a whole, and containing very few single pieces of more than middling merit. However, such as it was, the collection was brought home, and since it was found necessary to have a place in which to accommodate it the house, No. 681 Fifth Avenue was taken, and there, on Feb. 21, 1872, the Museum Association held its first public exhibition, consisting, beside the Blodgett collection of pictures, of such other art objects as had been loaned by various citizens for the occasion.

These premises were occupied by the Association for two years, at the end of which time the trustees having purchased the Cesnola collection of Cypriote Antiquities, it became necessary to find a larger building which might serve until the new edifice in the Central Park should be completed. For this purpose a large double house, No. 128 West Fourteenth Street, was leased in May, 1873, for a term of five years, and to these pleasantly situated, ample quarters, all the objects belonging to the association were removed, the chief attraction consisting of the Cesnola collection, and the pictures by the old masters, with a few objects loaned by members of the association. These loans continued to increase in number; gifts were made to the association, and from time to time special exhibitions of objects in various departments were held, exhibitions which sometimes called for more room than the building could supply without for the time being displacing some of the regular contents of the museum. Thus, on the occasion of the exhibition of the Kensett pictures presented to the museum by his brother after his death, it was necessary in order to show them to the public, to place them on screens drawn before the collection of pictures by the old masters; and in 1876 when the rooms occupied by this same collection, were required for the display of the Castellani collection of Majolica and antique jewelry, the Blodgett pictures were again sequestered for the time being.

It was therefore evident that a change of some sort must be made, and as the building in Central Park was now ready for occupancy, the contents of the house in Fourteenth street were removed there in the spring of the year 1879. The removal was accomplished in the months of March and April, and the public opening took place on the 30th of March, 1880.

The original design for the Museum Building in the Central Park, as conceived by Mr. Vaux and afterward worked out in detail by himself and Mr. Mould, contemplated an immense structure four hundred and thirty feet in breadth, and nine hundred feet in length, with an annex nearly the size of the present building at the northern end. The plan was of extreme simplicity, as befitted so large and important an edifice, and at the same time, it would have been possible by a separate treatment of each of the six great courts which gave light and air to the spacious galleries, to secure abundant variety. To quote from a condensed account of the museum contained in Mr. S. R. Koehler's valuable Art Directory (Cassell & Co., N. Y.) "The present building covers an area of about 24,000 square feet, and the building when completed, will cover an area of about 280,000 square feet. This provision for the future places the museum in a favorable position with reference to its inevitable extension. Most similar buildings stand upon ground, which is narrowly limited, and even when completed will be of such insufficient dimensions that the growth of the collections housed in them must soon be arrested. The plan of the Metropolitan Museum building in accordance with the character of the great city of which it is to be an ornament, is calculated for a growth of generations. No ample site for such a structure could have been found outside of the Park, even in New York, as the city is so laid out, that any building over 200 feet wide would interfere with a long line of streets. As the tract set apart for this purpose forms no part of the characteristic park landscapes, it was considered suitable for the erection of a popular art museum that should admit of an arrangement of architectural gardens on a liberal scale in connection with it. And the plans of the Park Department contemplate the laying out of such gardens in the future."

The present museum building must be regarded somewhat in the light of a temporary structure, since when seen in connection with the original plan, it appears to be merely injected into it. The corridors, at each end of the main floor, with the picture-galleries above them, correspond with the plan in part, but the main hall covers only a portion of the central eastern court. It would have been wiser in the trustees to have followed the plans as they had accepted them, since the museum owned nothing in the way of large pieces of sculpture or of architectural ornament to make such a hall as the present necessary, but as is universally the case in great undertakings of this sort, the architect was overruled, and he made the present modification of the original design in compliance with a demand by the authorities for a central hall one hundred feet high, in which large works could be erected entire as at the Kensington Museum. It is unnecessary to say that no such use has ever been made of this noble room, but I believe it is proposed to do something of the kind with it, when the addition now making shall be completed. The late Mr. Levi S. Willard bequeathed to the museum a considerable portion of his estate, estimated at about seventy-five thousand dollars, for the purchase of a collection of models, casts, photographs, engravings, etc., illustrative of the science and art of architecture, the collection to be made under the direction of the N. Y. Chapter of the American Institute of Architects. I have only the authority of rumor for supposing that when the Willard collections are received they will be placed in the present Hall, and the objects now there, removed to the new portion of the building.

The entrance to the museum is now confined to the west end, the vestibule at the opposite extremity of the building which had occasionally served as an entrance, having been utilized as a room for holding the Della Robbia bas-relief in enamelled terra cotta, with the collections of photographs of works by the Della Robbias and their followers.

Immediately on entering the building, we find ourselves surrounded by pieces of sculpture, chiefly by Americans, but the most conspicuous object is the newly erected monument to

the memory of the late Edgar Allan Poe. The device of the monument consists of the facade of a classic *adnicula* or miniature temple with a bronze bas-relief of the poet's head, and a commemorative tablet importing that the monument is a tribute of respect from the actors of America to the poet, who was by his family connected with the profession. On a platform, only slightly raised above the floor of the hall, stands a full length female figure in classic attire, supposed to be placing about the poet's bust a sculptured wreath of oak and laurel, which serves the bronze as a frame. This monument is not an impressive performance, and much might be said in derogation of it, but it is more profitable to point out the mistake that is too often made in such matters, as it has been made here, of trying to do more than can reasonably be expected to be done well. No work of this kind is worth doing at all unless the means are provided for putting it into first-rate hands, and especially should nothing mediocre be allowed in an institution like this, whose object is the education of the public taste. A simple architectural slab with either a bust of the poet in front of it, or a medallion in bas-relief inserted with a suitable inscription—and nothing could be more suitable or more dignified than the actual one composed by Mr. William Winter, with its quotation from Horace—would have met all the demands of this occasion, and could have been well done for the small amount of money that has been spread over the more pretentious work.

Among the pieces of sculpture which are gathered together in this western corridor are the "Semiramis," the "Medea" and the "Cleopatra," by Wm. Story, the "California" by the late Hiram Powers, with a number of examples by lesser known names. Unfortunately, it cannot be said that the sculpture here collected gives any means of judging the merit of what has been accomplished in this field in America. Almost all these pieces are loaned to the museum.

Passing out from the corridor, we enter the main hall. The side divisions of this room which measures, exclusive of the corridors at the east and west, one hundred and nine by ninety-five feet, are filled with cases containing the objects belonging to the Cesnola collection of antiquities from the Island of Cyprus. So much has been written about this collection, and it has been so often and so minutely described that it will be unnecessary to do more here than make a few general statements. The wall-cases and the cases standing free in front of these along the piers that support the galleries on the northern side of the building, at the left on entering, are filled with statues, smaller figures, fragments of figures, and heads, while other cases standing on three sides of the piers at the west end, contain the most important of the full-sized statues belonging to the collection. The middle portion of this eastern corridor is occupied by several stone sarcophagi, found in the island. Arriving at the southern side of the hall, we find a large case against the eastern wall filled with images in clay and terracotta, ranging from the rudest images to figurines of considerable artistic merit, though nothing here compares in value with the figurines found at Tavagra, and presented to the Boston Museum by the late T. G. Appleton. This, however, is not surprising since the value of the Cypriote antiquities is not artistic. Nothing of extraordinary or even noticeable merit as art has ever been found in the island; the value of what has been discovered there is purely local, and consists in the knowledge it gives us of the manners, customs and civilization of that particular island. The fact that comes out most strongly from an examination of the immense mass of material here collected is, the not very important one, that Cyprus had no art of her own, and no artist. Her art production was wholly borrowed, and it reflected, as in a distorted mirror, the art of every people with whom she came in contact, either in peaceful commerce, or in war. The art of Cyprus, so far as it had an aboriginal character, was of a piece with the art of all the islands that fringe the coast of Asia Minor, and was distinctly of a rude, almost savage character. Nor did it ever in its best estate,

rise above a certain infantine awkwardness of attitude and vacancy of expression. It is necessary to say this, because we have been taught to believe that "modern scholarship is looking to Cyprus as to the key of the origin and development of Greek civilization," and the teaching has been unfortunately misleading. We must be content with what the Cesnola collection can teach us about Cyprus. As to "the origin and development of Greek civilization," the antiquities of twenty Cypresses could help us little in solving that mystery.

Looked at from this point of view, the Cesnola collection will be found extremely interesting, and it is only to be regretted in the interests of archaeology that the objects should not have been left as they were found, but that, following a taste outgrown in older communities, and in the desire to give the broken, defaced, and stained stones an appearance better suited to their new home, they should have been subjected to an amount of cleaning, repairing and restoration that has seriously impaired their scientific value, and made it impossible to treat them as historical records.

The southern wall of the main hall, and the cases that stand opposite it are devoted to the display of specimens of Cypriote pottery, the manufacture of which may here be traced from the rudest beginnings down to a time when it equaled the best productions of Mexico and the South Sea Islands. Pottery from other parts of Asia Minor, and from the Greek colonies, as also pottery of Roman times is found in the island tombs, and abounds in this collection, but the most interesting specimens are those native to the island itself; it is very far from being beautiful, it has a family resemblance to the native pottery of other localities, but it lends itself less easily than the sculpture to imitation of foreign styles and forms. It would be a serious mistake on the student's part, however, were he to believe that the pure and graceful forms, and lines of Greek pottery of the best period were "derived" from these crude, grotesque, and often purely naturalistic and imitative productions, of the native potter's art. As was said of the sculpture of Cyprus, so it must be said of the pottery: We must be content to learn from it what it can teach us about Cyprus.

For the rest, the visitor to the museum will find the catalogues sold at the door, the best guides to this collection, which is beside arranged in a way to make the study of it both easy and agreeable. Taking it in the order I have indicated, we shall find that by the time we have reached the end of the pottery, we are once more at the point where we started, at the western end of the hall. Here, in two or three cases, are arranged the bronze objects and implements obtained in Cyprus. Objects few in number, and of comparatively little interest even to the archaeologist: of art-interest there is none whatever.

The whole remaining space in the great hall is given up to a miscellaneous collection of objects, necessarily arranged without regard to classification owing to want of space.

It is not pleasant, it is, on the contrary, extremely unpleasant to be obliged to say it; but, the simple fact is, that if the contents of the museum were well weeded out, and only things suitable to a museum were retained, there would be abundant room in this immense building for a long time to come. It has been the constant policy of the trustees to exaggerate the value of the contents of the museum, and the word "treasures" has been used to such an extent that it sounds hypercritical, and even harsh to say that the "treasures" of the museum are actually very few. Thus it is impossible to admit that the Electrotypes Reproduction by Elkington & Co., of London, of Russian Art objects, selected by the South Kensington Museum and costing the generous donor nearly twenty thousand dollars, gives to our public any fair equivalent for the money it has absorbed, or for the large amount of space it occupies. Russia, has indeed, a very interesting art of her own, yet curiously enough, it is entirely unrepresented here; by far the greater part of this collection consists of objects into the de-

sign of which art cannot be said to enter at all, and the motives of the decoration are, in the greater number of cases, simply reproductions of the debased eighteenth century styles. There are far too many pieces here that represent not art, but simply the barbaric luxury that delights in masses of gold and silver "plate," and enjoys best the patterns that bring out best to the eye the value of the metal. The English plate that has been chosen for reproduction here is too much of the same order. "Merchant princes" may delight in these evidences of superfluous riches, but neither the artist nor the educated layman can find any thing to please his eye in all this costly array. It is disheartening to think of money wasted in such purchases when the arts of reproduction in our day stand ready to give us so many beautiful things that would not only please the educated public, but would train the taste of the people at large and give ideas to our industrial artists.

If it be objected that the authorities of the South Kensington Museum not only give room to these Russian and English objects, but selected them for our museum, it must be answered, that we are the best judges of our own need, and that the Kensington Museum is much criticized even at home for a too great hospitality to objects of doubtful value; while the taste of the English people has always been reproached with its leaning toward merely material display. Beside, it must be remembered that the Russian Department at South Kensington aims at giving as complete a survey as possible of the art production of that country, while the selection of objects in our museum is only an episode of that art production, and an episode of a very unfruitful character.

The bequest of the late Stephen Whitney Phoenix of a collection of miscellaneous works of art, chiefly Japanese, valued at fifty thousand dollars, is another great devourer of room to very little profit for the public. Had Mr. Phoenix given the authorities of the museum power to sell as many of these objects as they did not care to keep, the money obtained might have procured something that would have been of value to the public, and which might still have retained his name as donor. This was what the late Charles Sumner did, in making in his bequest to the Boston Museum, and had Mr. Phoenix pursued the same course the greater part of these objects of Japanese manufacture might have yielded the room they occupy to objects of artistic value. Compared with the small but exquisite collection of Japanese objects, loaned to the museum by Mr. R. E. Moore, and deposited in cases in the gallery on the northern side of the building, the Phoenix bequest makes a not very fortunate impression. But, neither in our museum, nor in any collection that we are acquainted with on this side the water has it been attempted to give any idea, even an imperfect one, of the achievement of the Japanese in the domain of art proper. Nothing is to be learned, either here or in Boston, of their proficiency in the art of painting.

A similar criticism must be passed upon the cases containing "old Venetian glass," and modern European porcelain and pottery. Very little of the glass is old, that is, of the best period, and but few of the specimens are deserving a place in such a collection. If fifty reasonably good pieces were left after a vigorous weeding out of the cheap contents of these cases it would be a larger percentage than we should expect, and it argues a singular insensibility in the trustees that they can permit such coarse and merely mercantile objects, the sweepings of Venetian bric-a-brac shops, to stand along side the beautiful Charvet collection of antique glass presented to the museum by Mr. Marquand, a trustee, and one of the most generous friends of the institution, at a cost of fifteen thousand dollars. This small but well-selected collection will give the visitor an excellent notion of the perfection to which the Romans brought the manufacture of glass, but it contains little of any glass of Greek manufacture.

Other cases in this hall contain some illuminated manuscripts, and early printed books of the kind usually seen in



museums. The manuscripts are of no great value or beauty, but serve well enough as "primers" for those studying the subject.

At the eastern end of the hall, or rather in the corridors, along with cases containing a continuation of the Cesnola collection, are a number of Egyptian antiquities, the usual objects found in the cabinets of amateurs, and chiefly interesting as curiosities. As curiosities they are by no means equal in interest to what may be found in the Abbott collection in the rooms of the Historical Society, while, so far as the minor art of Egypt is concerned, that collection leaves everything else in our country far behind.

The galleries over the eastern corridors of the main hall are chiefly filled with the before alluded to Blodgett collection of pictures by the Old Masters. There are one hundred and seventy-five of these pictures, and they cost the museum one hundred and forty-five thousand dollars. Enough has been said as to this unfortunate purchase, which consumed at the time a large portion of the available funds of the museum, and burdened it with the care of a distressing quantity of lumber.

In the second gallery are placed the cases containing the drawings by Old Masters, presented to the museum by Mr. Cornelius Vanderbilt; another unfortunate speculation that ought not to be allowed a place in the museum, since it brings discredit on everyone concerned, and most of all, on the Old Masters. The cost of this burlesque collection to its generously disposed donor has never been disclosed, but it is known to have been considerable. Yet it is well-known, and admitted by all who have any acquaintance with the subject, to be absolutely without value of any kind, and the only specimens that can be believed authentic are those of artists either unknown to fame, or with no reputation to lose.

Passing out of these unhappy rooms, we are glad to find ourselves in the northern gallery, where the Avery collection of porcelain, chiefly Chinese, and the Japanese objects of Mr. R. E. Moore, give opportunity for some enjoyment. This collection was obtained at a cost of thirty-five thousand dollars, and was made by Mr. S. P. Avery as occasion offered during his often repeated visits to Europe. The pieces are almost all of small dimensions, and the more splendid decorative side of the art as developed in China and Japan, is not shown, but in its field it is a collection of exceptional excellence, and bears witness to the well-known taste of Mr. Avery.

The galleries over the western corridors, are given up to loan exhibitions of modern pictures. During the last year there have been shown here a number of pictures by the English artist, Mr. Geo. F. Watts, which have excited a great deal of attention, and have, indeed, made the main attraction of the museum. Apart from the Blodgett collection the museum owns few pictures; thirty-eight paintings by the late John F. Kensett, and eighty-five water-color drawings by Mr. Wm. T. Richards, with a portrait by Bonnat of Mr. John Taylor Johnston, President of the museum, are the chief of its possessions in this field of art.

The gallery on the south side of the main hall, is chiefly occupied with the glass of the Cesnola collection, and with objects found in Cypriote tombs, of which one lot of jewelry

found in a tomb near the site of Curium is remarkable for its beauty, and value. The gold objects consist of bracelets, necklaces, earrings, armlets, signet-rings, medallions, etc., with vases, cups, bowls and *poteræ*, bracelets, rings, &c., in silver. Here, again, the art-value is inconsiderable, and compared with the objects of similar nature and origin contained in the collection of Signor Castellani—the opportunity to purchase which was so unfortunately lost by the authorities of the museum—is every way inferior. It serves, however, as a nucleus for a collection, that may sometime be completed, of the art of mortuary jewelry of the Greek islands and the Asiatic coast.

One of the most important possessions of the museum, a fit companion in fact to the Charvet collection of antique glass, is the King collection of antique gems, bought by Mr. John Taylor Johnston for six thousand dollars of the Rev. C. W. King, of Cambridge, England, and presented by him to the museum. It is a well-chosen selection, chiefly valuable on the art side (in distinction from its relations to history and archaeology), and if it were displayed so that it could be studied, the gems placed in a screen as were those of the Castellani collection (now in the British museum) so that the light might pass through them, they would be of more value to the visitor.

The basement of the museum building is occupied for the present by the officers of the administration, excepting that of the Director, which is up stairs. A portion of the basement is given up temporarily to a collection of architectural casts presented by Mr. Richard M. Hunt, which will have more value when they are added, as they will possibly be, to the casts now collecting for the Willard gallery. Beside these casts there are several cases filled with the fictile wares published by the Arundel Society of London, a few casts from Egyptian bas-reliefs, presented by Mr. J. W. Drexel, with a number of cases filled with specimens of Mexican, Peruvian, and Central American pottery deposited here by several collectors. Lately, too, there has been placed in this basement a large number of objects, figurines, paintings, prints, porcelains, medallions, having special reference to Washington, Franklin, Lafayette, etc., the gift of Wm. W. Huntington, Esq.

I have endeavored to give a fair account of the miscellaneous contents of the Metropolitan Museum, and it is surely not my fault that I have not been able to give a more flattering picture. If, however, mistakes have been made in the beginning, it is to be hoped that fewer will be made as time goes on, and that the few objects of value which the museum possesses will serve as seeds for a freer and more healthful growth. It will be easy in the course of time to eliminate that portion of the contents of the museum, which is unprofitable, and as education advances, and the saying of the Director of the museum, that the American people care more for quantity than for quality, bears fruit in warning the trustees against wholesale purchases—a practice long since found unprofitable in Europe—and in preventing the too ready acceptance of gifts from anybody who chooses the museum as a place on which to unload his own mistaken acquisitions, we shall hope to see the Metropolitan Museum taking a place among the museums of the world more worthy of the proud name she has assumed.

NATURE being the Art of God, if we search for and find its interior charm, we shall thence be able to divine the charm of its image, human Art, which must be like it. Is it not that there is something behind, of which it is the mere symbol and representative? The surface of nature is illusion. The human form, most beautiful and wonderful of objects, is a mere semblance,—a pinch of dust, a drop or two of water: it is not real. And the crowded heavens that are awful above us, we know that they shall one day shrivel as a scroll, and be swept away. It is the underlying consciousness of the transitory and illusory in Nature, that gives to its beauty the perplexing sense

of something hidden and secret, that draws its lover to pursue it forever,—never satisfying, but more and more attracting. It is this mystery that pervades the highest Art, and marks the presence of the immortal purpose; it is the soul of beauty, which is the breath of divine life breathed into the human handiwork, expressing and exalting that mystery of the real behind the illusory, the eternal behind the transient. The art that does not help on the higher way is false art.—Charles Goodrich Whiting in *Preface to "Art and the Formation of Taste" in "Garnet Series."*

## THE RIGHT HONORABLE JOHN BRIGHT.

BY THE REV. S. G. SMITH, D. D.

No figure in the English life and politics of the current century is more interesting than that of John Bright. Sprung from the loins of obscurity, and with little systematic culture, he represents the achievements of the common people, as faithfully as do Abraham Lincoln or Charles H. Spurgeon. He is a sturdy plant of Saxon growth, and his career should, perhaps, teach us that developed individual greatness is not the result of American institutions, as we sometimes boast, but is rather a manifestation of the fiery strength of Gothic blood.

I do not think that Mr. Bright belongs to the first rank among statesmen. To compare him with his own earlier associates, he has not the breadth of vision which belonged to Sir Robert Peel, nor the masterful patience and clear-eyed sagacity of Richard Cobden, his closest friend. In varied accomplishments, and wide ranging achievement, Mr. Gladstone is far his superior, and in versatility of gifts, audacity of action, and power over the motives of men, he cannot for a moment share the honors of that exceptional genius, Lord Beaconsfield. Yet John Bright has far more courage than the one, and far more conscience than the other. But a statesman must not only know what principles are wise and good, but also when they may be practically applied, and how they are to be transferred from the domain of sound speculation into the actual realm of law. This quality of mind which may be called political perspective is one the rarest and most valuable of gifts. D'Israeli had a sense of touch delicate as a woman's, and always knew just when to write a book, and just how to introduce a bill. John Bright knew what was the right thing in theory, but he did not know how best to win victories. For example, he knew that war is a crime against God and man, but he did not know that when the English people were in a fury of passion over the Crimean war, they were in the worst possible condition to receive this truth. And so sentiments which he uttered in forms of beautiful and touching eloquence not only failed of the effect which he desired, but also lost him his seat in Parliament. This desirable quality was conspicuous in W. H. Seward, and conspicuously absent in Charles Sumner; nor is it to be confounded with mere political trickery, or desertion of principles. The finest fidelity to principle sometimes calls for silence. Abraham Lincoln will hardly be called a trickster, yet he had the wisdom of a political seer. When clergymen were thronging him with interviews, and radicals were denouncing him as a traitor because he did not free the slave, he wisely waited, and sadly held his peace. But when diplomacy had done its work with other nations, and he was sure of a united North behind him, he struck the blow his aching heart had urged him to for weary months, and slavery was dead forever. Our Master is the highest possible illustration. He was at once the wisest in speculation, and the most alert in practical affairs; and thinkers and teachers in every department, may linger long over the profound meaning of his words: "I have many things to say unto you, but ye cannot bear them now."

But though John Bright does not belong to the first rank among statesmen, he may, I think, well lay claim to a high seat in the world's parliament of great men. For statesmanship is not the only, nor perhaps the highest, mission, among men. The world has uses for its martyrs. They are the forerunners of history. To some men, both by opportunity and by temperament, it is given to be the voice of one crying in the wilderness,—to utter that voice, and die. The blood of the righteous slain, forever cries from the ground, and demands retribution. Words which fall upon the

deaf ears of the generation to which they are spoken, often come to after ages, like the music of sweet bells from distant mountain peaks. So I think it will be seen that John Bright has been the political prophet of two generations, though he may have failed in practical leadership. And it may be that whatever failure there has been, has lent itself to this other mission, for God never gives one man too much to achieve.

John Bright, born at Greenbank, England, November 16, 1811, was the second son of Jacob Bright, a Derbyshire weaver by trade and a Quaker in religion. The energy and character of this man may be seen in the fact that from the position of a common laborer, at one dollar and a half a week, he rose to become the owner of one of the most valuable mills in Rochdale. His thorough honesty won him credit among his fellow-men. His business sagacity and his powers of endurance did the rest. Mr. Bright was also fortunate in his mother. She was a beautiful woman, of a profound religious nature, refined in tastes, fond of books, and given to charity. That Quaker home, with its plain fare, hard work, evident, yet often unspoken devotion, and its library of a few great books, was a good place for a boy. John was given some education, but should have had more; although his keen-eyed, hard-handed father thought it was quite enough. He did not distinguish himself at the schools which he attended, either at Littlewood or Newton, yet he read a great deal of poetry and history. He was better at foot-ball and cricket than he was at Latin or algebra. At fifteen he left school to take a position in his father's cotton mill, his most matured tastes being a liking for fresh air, and a fondness for dogs.

The second quarter of the present century was full of political agitation and unrest. The common people awoke to consciousness of wrongs, and sought out measures of redress. It was the breaking up of the fountains of the great deep. It was the struggle against the oppression of the church in its enforced rates, the fight against the landed monopoly entrenched in the corn laws, and the demand for the abolition of rotten boroughs and the establishment of wider suffrage that engaged the attention of the people. These conflicts were the real university in which John Bright received his education. Gifted by nature with superb powers of oratory, placed by birth in the midst of the people, he early became an extraordinary political force, and has held his place for more than forty years. In the year 1840, a remarkable excitement raged in Rochdale with reference to voting a church rate. A public meeting being called, the church was found far too small, and the meeting was held in the church-yard. About four thousand people were gathered. Dr. Malesworth, the rector, and his friends, took their places on one tomb-stone, and John Bright and his friends, who opposed the rate, stood on another. The meeting was opened, the schedule of expenses was read, explanations followed, and a motion was offered that a church rate be made, when John Bright, then but twenty-nine years old, stood forth and uttered a terrible philippic against the proposal, which completely swept the vast audience, and the rate was defeated by a large majority. His vigorous directness of Saxon style was formed even then, as may be seen by the following extract from that speech: "The church wardens have continued to distrain and to oppress the ratepayers. They entered the house of an inhabitant of Spotland, poor James Breasley, who was then on his deathbed. The claim upon the poor weaver was four pence; they seized a looking-glass, but this would not cover the costs, and their ruthless hands then seized his family Bible and sold it for an illegal rate, and a fortnight ago,

during the poll in the vestry, the widow of that man came and tendered her vote against the rate. I pointed her out as she came to the polling tables to those who stood around, and said, 'That is the woman from whose husband you took a Bible, when he was on his deathbed.' A young man, the son of a clergyman, stood by and heard this. He replied, 'yes, and I would have sold the bed from under him.' That young man is now present. I will not further expose him, but if he dare, he may come forward and deny it." It is with words like these, as with a hot iron, that John Bright has burned his convictions, for forty years, into the cold and proud hearts of the English rulers.

But the work with which Mr. Bright's name is most frequently associated in the minds of English workingmen is the repeal of the corn laws. For generations English farmers had the benefit of a tariff upon imported grains. As the population increased, and the artisan class multiplied, the amount of wheat raised in England was far too small to feed the people. The tariff gave the farmers absolute power over the price of bread. When manufactures were not prosperous, starvation threatened the operatives. With the reaction that followed the great war period, which practically closed at the battle of Waterloo, the distress of the country was grievous. Hence arose the Anti-Corn Law League, with headquarters at Manchester, which fostered agitation throughout the country. Of this movement, Cobden was the brain and nerve, and John Bright was its heart and blood. In the great public meetings which were held all over the kingdom, from 1838 to 1846 these two were the conspicuous orators. Cobden generally spoke first, giving the facts and more solid arguments. Bright followed with skillful illustrations and metaphor, and that weird power of the true orator which moves the passions of men. To these two, more than to all others, is due the victory which came in 1846, when Sir Robert Peel was compelled to introduce as a government measure, the repeal of the tariff, which he had resisted for years. The revolution was such as it would be if Samuel J. Randall should propose the repeal of the tariff laws of the United States. As an illustration of Mr. Bright's style at this period, I give the following extract from a speech delivered at Convent Garden Theatre: "The principles of free trade are so simple, that the mind of no unbiassed man who hears them will have any hesitation in receiving them, as true. Everything about him, and around him, everything which he reads in history, everything which he sees in the arrangement of the universe, everything which he has in his own judgment, everything which prompts him in his heart, tells him that these principles of free-trade should direct the world, and not that impious, that mischievous, that imbecile system of monopoly, which we are here taking so much trouble to overthrow. We ask that the world should be our work-shop and the wide world our market. We ask that this wide earth which the Creator of all things has spread as a table for his children should be free to us to live in and enjoy. \* \* \* A writer, who was at once a monarch and a poet, in the voice of praise with which he often addressed his Maker, said, in the words which are familiar, doubtless to you all, when gazing upon the beauty of the earth and the abundance with which God had filled it: 'Thou visitest the earth and waterest it. Thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn, when thou hast so provided for it. Thou crownest the year with thy goodness, and thy paths drop fatness.' And not in this passage only, but in many other parts of the sacred Scriptures, you have full liberty to believe that the earth was given for your enjoyment, and for the comfort of all the creatures whom Heaven has placed upon its surface."

It was natural enough that Mr. Bright should be interested in favor of free trade, for his personal interest as a cotton weaver combined with his sympathies as a man, engaged his services. Belonging to the artisan class, and abundantly

gifted by nature, it was fitting that he should fight the battle of his people. It was owing to the popularity which he had achieved on the platform, that he was brought forward as a candidate for a seat in the House of Commons to represent Durham. In England a man may live in one section and represent another, it being supposed, perhaps, curiously enough, that the people know whom they wish to represent them. The election took place in April, 1843, Lord Dungannon was the opposing candidate, and the issue was free trade. By a small majority, Lord Dungannon was declared elected, but it was discovered that the result had been reached by bribery, and in a second election, held in July following, Mr. Bright received a majority of 78. In 1846, Mr. Bright was requested to become a candidate to represent Manchester, and consenting, he was elected without opposition. John Bright was a Quaker. To him belongs in as conspicuous a degree as to any man of his generation, the word, integrity, in its proper meaning of *wholeness*. Whatever he is, he is that, through and through. Being a Quaker, he is opposed to war, being opposed to war, and in Parliament, he has persisted in speaking against every appeal to arms. When the Crimean War came, and all England was in a tumult in defense of "British interests" in the east, John Bright, like a stern prophet of Israel, was lifting up his voice in season and out of season, to denounce that crime. The pathos and dignity of his words were increased by the listlessness of the ears upon which they fell. Some of his speeches on this question are models of eloquence. Take the following:

"I do not suppose that your troops are to be beaten in actual conflict with the foe, or that they will be driven into the sea; but I am certain that many homes in England in which there now exists a fond hope that the distant one may return—many such homes may be desolate when the next mail shall arrive. The angel of death has been abroad throughout the land. You may almost hear the beating of his wings. There is no one, as when the first born were slain of old, to sprinkle with blood the lintel and the two side posts of our doors that he may spare and pass on. He takes his victims from the castle of the noble, the mansion of the wealthy, and the cottage of the poor and lowly, and it is on behalf of all these classes, that I make this solemn appeal." In his personal development, he had by this time passed through all preliminary stages, and henceforth had a right to be regarded as the most effective political orator in England. But what man, in what country or age, was ever forgiven for opposing a popular war? A general election was held in 1856 and Lord Palmerston swept the country. Among others, John Bright was defeated. But he had too strong a hold upon the English Liberals to make a permanent retirement possible, and in the following year, he was returned for the great town of Birmingham, which he has represented ever since. It is his natural constituency, and with this place his name will be united in history. Birmingham with its great masses of workingmen is the natural home of democracy, and John Bright is its voice. There are busy brains as well as hands in that bleak town, and for twenty years they have been asking questions, in the town hall, and in Aston Park, that when answered, will be answered by vast changes in the constitution of English society. Perhaps no public man ever received such an enthusiastic ovation as that given to Mr. Bright by his constituents in August, 1884. It was to celebrate the completion of twenty-five years as their representative in Parliament. The celebration lasted from Monday until Saturday, and was crowded with presentations, receptions, banquets, and public meetings. All classes united to do him honor. On Wednesday evening, no less than twenty thousand people met in Bingley Hall, and the meeting opened with the singing of "Auld Lang Syne" by that vast multitude. Gifts and engraved addresses were presented almost without number. During the whole week, the enthusiasm of the people was seeking new forms of expression. If it be asked, what is the secret of this man's hold upon the hearts of his people, I think the answer is not far



to seek. In the first place, he has a gift of eloquence, perhaps unsurpassed by any man in England. In presence, he is commanding, with a strong English head and face, and a voice of surpassing strength and melody. He speaks without manuscript in a warm, picturesque style, with a torrent of feeling, yet under control, out of a fullness of knowledge, in copious yet exact Saxon words, so that his audiences yield to his spell, and own his mastery. Yet his is not the strength of mere oratory. He holds the faith of the English masses by his ceaseless efforts in their behalf. No measure of reform for forty years has failed of his support. So has he moved in advance of public sentiments to urge measures which have been first derided, then considered, and at last adopted, that he deserves the title, Prophet of English Politics. But most of all is it, because they believe in him as a true man, that John Bright has held the hearts of his people. This is as real a tribute to them as to him. His earnestness is not the mere force of declamation, but the conviction of his soul. "Not alone in matters which pertain to the future life must a man use his conscience" said he, on one occasion, and that sentence is at once a revelation of him, and a sermon to others. His career as a cabinet minister in two administrations has been inconspicuous. He lacks the judicial balance, and above all, he lacks patience. With him, whatever is right to be done, must be done now. This is an aphorism which is certainly true enough in theory, but the world has not grown up to it yet, and cabinet ministers are generally both in the world, and of the world. Another quality of his which fascinates the English soul, is high courage. It has never failed him in parliament or out of it. If John Bright had not been a Quaker, he would have been a general. As it is, he has been a warrior from his youth, and still belongs to the host militant.

It must not be supposed that Mr. Bright is not a man of practical sagacity. In his private business he has been successful. In his knowledge of East Indian affairs he is unsurpassed, and in his statement of facts and figures he is thoroughly accurate. Nor is his style of speaking wanting in vivacity and humor. Some of his political jokes have travelled far, and have performed unheard of tasks. That one about the Scotch terrier, so hairy, no one could decide which was the head, and which was the tail, has done heroic service, probably in every state in the Union. The following extract from a speech in the Town Hall, Birmingham, will show how he stoops sometimes to catch the common people: "The government of Lord Derby in the House of Commons, sitting all in a row, reminds me very much of a number of amusing gentlemen, whom I dare say some of you have seen and listened to. I mean the Christy Minstrels. The Christy Minstrels are, when

they are clean washed, white men; but they come before the audience as black as the blackest negroes, and by this transformation, it is expected that their jokes and songs will be more amusing. The Derby minstrels pretend to be liberal and white; but the fact is, if you come nearer, and examine them closely, you will find them to be just as black and curly as the Tories have ever been. I do not know, and I will not pretend to say, which of them it is that plays the banjo, and which, the bones. But I have no doubt that in their maneuvers to keep in office, during the coming session, we shall know something more about them than we do at present."

I cannot close this sketch without reference to the incidents in his history, which make for John Bright a warm place in the regard of Americans. We should have liked him for his own sake. He is one of our sort. Indeed he may be claimed as the spiritual child of the Republic, for much of his inspiration has been drawn from her history and achievements. But the man among European statesmen, who was our truest friend in 1861 when we needed friends most, can never be forgotten. When our enemies, and the enemies of all representative governments exulted, and the hearts even of our friends failed them for fear, then this man was brave and outspoken for the Union. Listen to these words, spoken in 1863, at the darkest time of all: "You have been told lately by the Chancellor of the Exchequer (Mr. Gladstone) that the contest is entirely hopeless. I am glad that though the Chancellor of the Exchequer is able to decide what shall be the amount of taxes to meet public expenditures in England, he cannot decide what shall be the fate of a whole continent. \* \* \* The free states are the home of the workingman. 'For her free latching never was drawn in against the poorest child of Adam's kin.'

And there you will find a free church, a free school, a free land, a free vote, and a free career for the child of the humblest born. My countrymen, who work for your living, remember this; there will be one wild shriek of freedom to startle all mankind if that American Republic should be overthrown. I have another, and a far brighter vision before my gaze. It may be only a vision, but I will cherish it. I see one vast confederation stretching from the frozen north in unbroken line to the glowing south, and I see one people and one language and one law and one faith, and over all that wide continent, the home of freedom, and a refuge for the oppressed of every race and clime." And the man who uttered these words, at the very moment when he uttered them, was nearly bankrupt in his mills at Rochdale, because Northern warships shut up the cotton in Southern ports. There must be something essentially great in such a man.

## A WOODLAND HYMN.

BY PHEBE A. HOLDER.

We seek remembered wood-paths, fragrant with breath of pines,  
In flecks the sunlight golden through leafy arches shines,  
The wild birds sweet are calling through all the balmy day,  
The liquid song of wood thrush pours forth in joyous lay,  
The phebe near the cottage with plaintive call doth sing,  
From shaded nook the partridge soars aloft on whirling wing.

Fair are the gentle blossoms, the first sweet gift of Spring,  
Anemones and violets from old-time haunts we bring,  
With round leaf green and glossy, with pure, rich, creamy bloom,  
The Pyrola in beauty distills its rare perfume;  
Here find we velvet mosses, lichens with ruby cup,  
From out whose dainty chalice a fairy well might sup.

Oh treasures of the woodland! the lovely maiden hair,  
Soft ferns with feathery tresses where cooling shadows are;  
We find 'neath dried leaves hiding the trailing partridge-vine,  
Bright mid its green leaves growing the scarlet berries shine,  
The chestnut burs are opening and from their velvet bed  
The brown nuts thickly falling with bright-hued leaves are shed.

Oh! wondrous is the glory in Autumn's changing light,  
Like fairy land the beauty within the woodlands bright,  
The golden Autumn sunshine, "God's everlasting smile,"  
With pure, sweet radiance lighteth each shadowy forest aisle;  
A subtle balsam odor breathes through the dreamy air,  
A charm steals o'er the spirits, a lulling rest from care.

## DEAF MUTES.

On Saturday afternoon, March 21, Dr. E. M. Fallandet delivered a lecture at the National Museum, Washington, D. C., on "The Language of Signs and the Combined Method of Instructing Deaf Mutes." A portion of the audience was composed of deaf mutes, for whose benefit the lecture was translated by means of signs through the courtesy of Professor E. A. Fay.

The lecturer at the outset asserted his belief that the statement of a celebrated French philosopher, to the effect that man's first method of communicating his thoughts was by means of gestures, movements of the countenance, and inarticulate sounds, might be accepted as a plausible hypothesis, for the overthrow of which no observed facts could be adduced. The speaker did not propose on this occasion to enquire into the truth of this statement, but intended to show that there is a true language of signs, that this language is as natural and may be made as complete a vehicle of expression, as speech, and that in the humane and scientific education of the deaf, it is indispensable. He further said that the judicious use of this language of deaf mutes is a source of great benefit and pleasure during the entire period of their lives, and that among this class of the community no substitute has been found for this language. That history gives abundant evidence of the existence of a true language of signs, he proved by this quotation from Quintilian, the Roman orator: "Amidst the great diversity of tongues pervading all nations and people, the language of the hands appears to be common to all men." In the days of this Roman, the language of signs was an important feature in public amusements. The pantomimists of Augustus carried the art to the highest degree of perfection. The practice of this language, however, as a source of amusement, became so indecent, that after five centuries Charlemagne put a stop to it in the name of morality. He did not, however, banish it from among men; on the contrary, it was still cultivated as an art in many parts of Europe, notably in Southern Italy.

As an instance of comparatively recent occurrence he stated that in the "American Annual of the Deaf and Dumb" Mr. Wilkinson, of California, had said that when King Ferdinand returned to Naples after the revolution in 1822 he addressed the Lazarists from the palace, wholly by signs which were perfectly intelligible to his audience. The language of signs could be made use of by strangers of different races meeting for the first time. As an illustration, he said that in the summer of 1818, a Chinaman passed through Hartford, Connecticut. This stranger was entirely ignorant of the English language. The principal of the Institution for the Deaf and Dumb invited the Chinaman to spend an evening with him and introduced him to a Mr. Clare. The object of this was to ascertain to what extent this gentleman, who knew nothing of the Chinese language, could conduct an intelligent conversation with the foreigner by means of signs. The result was astonishing. He learned from the Chinaman many interesting details, including an account of his life in the United States and his notions of God and a future state. Colonel Garrick Malloy had written extensively on the use of the sign language in a paper entitled "Sign Language among the North American Indians."\*

To discuss the field of the greatest utility of this language the speaker asserted that one must become informed as to the service it performs in the intellectual and social life of the deaf. All expression of feelings or thought between one deaf individual and another, must be given and received in one of five

ways,—corresponding to the senses: i. e., by hearing, sight, touch, smell, or taste. The two last mentioned are appealed to so rarely that they need not be considered in this lecture. The same might almost be said of the third,—touch. This sense, however, may be appealed to in the case of one person wishing to explain to another a landscape or passing pageant, upon which the person spoken to desires to keep his eyes fixed. In such a case the "speaker" would convey his comments to the other by impressions made by his fingers upon the other's arm. In this connection, the lecture alluded to the use among deaf mutes of the Morse telegraphic alphabet, communicated as in the instance just cited. These, however, are limited and rare. Communication through sight implies a variety of forms in the accomplishment of its purpose, and might be divided into two classes, the *gestural* and the *graphic*. Audible expression is susceptible of division into two great classes, *articulate* and *inarticulate*, the one embracing the forms of word utterance, the other including cries, moans, sighs, music, percussions, explosions, etc. The three chief modes of communication made use of by man to man were, then, *articulate speech*, addressed to the hearing, and *gestural* and *graphic* expression, addressed to the sight. Gestural expression included all movements of the body, changes of countenance, and the use of signals, military or engineering; in short, all devices for communicating information through the eye. Graphic expression includes all forms of writing and printing, and all productions of the fine arts. In determining the value of gestural expression it should be always borne in mind that when hearing does not exist, no mental impressions can be received through the medium of articulate speech. In other words, he who would communicate with the deaf is limited to gestural and graphic means. Even in cases where a person, deaf from his birth, is taught to speak or understand the speech of others by watching the motion of the lips, this is nothing more than a certain form of gestural expression, and is merely like an artificial leg to one who would walk. For the deaf there is no means of expression that can be as free and perfect, as speech is to those who can hear.

The lecturer then drew the attention of his audience to the following statement made by a scientist—a Washingtonian by adoption: "Nature has been kind to the deaf child; man, cruel. Nature has inflicted upon the deaf child but one defect—imperfect hearing; man's neglect has made him dumb, and enforced him to invent a language which has separated him from the hearing world. Let us then remove the affliction that we ourselves have caused, \* \* \* and let us banish the sign language." The lecturer remarked that this sentiment was at the present day being somewhat freely vented in the newspapers and through other channels, and it was his opinion that such action would be to the very great injury of the cause of deaf mute education, and he would warmly advocate the continuance of this system. It was his belief that nature had been kind to the deaf child, in that she had left him capable of using as freely as his hearing brother, the *gestural* and *graphic* means of communicating thought, in that she had made it easy and natural for him to employ a method of expression in the use of which he was at no disadvantage as compared with his hearing brother, and which was beyond all dispute the only means of communication which could be to the deaf what articulate speech was to the hearing as a vehicle of thought. And this language of action the distinguished scientist above referred to, would "banish from our schools." It was the belief of one very experienced teacher of deaf mutes in Europe that, if this system were banished, the intellectual development of the deaf and dumb would be 'inhumanly hampered.' And

\*Annual report of the Bureau of Ethnology, J. W. Powell, Director, 1879—1880. pp. 269—552.

this opinion was echoed by many other teachers of note.

The speaker then gave several illustrations of the sign language, such as asking for salt, pepper or coffee at dinner; for a tablet, slate, pencil, pen or book in the schoolroom. He also expressed fear, pain, anger by unmistakable signs, which carried with them vivid suggestions of their meaning.

He maintained that those who advocated the banishment of signs from the deaf and dumb schoolrooms were, for the most part, persons who had never learned to use the language, and had therefore no experimental appreciation of its value in the work of teaching. By banishing the language, the deaf and dumb would be entirely debarred from the privilege of understanding addresses, sermons, etc.; and a number of deaf mutes could never, as was being illustrated this afternoon, understand the remarks of a speaker as quickly as they dropped from his lips, it being only necessary that the words be conveyed to them through an interpreter—and that instantaneously. Dr. Gallandet was of the firm opinion also, that the sign language gave to the deaf all that speech afforded to the hearing so far as debates, addresses, etc., were concerned. Conventions of deaf mutes had been held, at which not a word had been spoken, and yet all the forms of parliamentary proceedings had been observed, and the most excited, earnest discussions carried on. A Congressman during his visit to the Washington Deaf and Dumb Institution, had remarked, "Would that we had many of them [i. e. deaf and dumb people] in our Houses of Congress."

The greatest value of the sign language was, perhaps, to be found in the facility it gave for free and unrestrained social intercourse, nor had anything been found which could take its place.

Since 1817, when the first school in America for the deaf and dumb was founded, at Hartford, Conn., more than 23,000 children had been educated in forty-nine schools, which were now in successful operation, and in all of them the sign language had been employed.

In closing, the lecturer adverted to the second part of the title of his lecture. He said it was a matter of singular coincidence that schools for the deaf and dumb had been first established in three of the leading nations of Europe—France, Germany, and Great Britain—about the same time, and as the result of entirely independent efforts. For a century the method used in teaching was either *manual* or *oral*. Within the past twenty years, however, a golden mean had been found between these two extremes, which was known as the 'combined method.' Concerning this the lecturer quoted from a paper by Professor Fay, in the "American Annual of the Deaf and Dumb," for January, 1882. In the *manual* method, the manual alphabet and writing were used as the chief means of educating the pupils. In the *oral* method, signs were used as little as possible. With such favor had the "combined method" been received in this country that on December 1, 1884, out of sixty-one schools existing in the United States, forty were being conducted in accordance with this system, as against twelve by the oral system and nine by the manual. In the forty schools referred to there were 5,289 pupils; in the twelve oral schools were 564 pupils, and in the nine manual schools there were 375 pupils. It was a fact that several of these nine were about to adopt the "combined method." This system was in use at Kendall Green, Washington, and the lecturer invited any interested person to visit the Institution.

## RECOGNITION DAY AT THE ASSEMBLIES.

Since last we greeted our readers the Commencement exercises of the class of 1885 have taken place. Recognition Day has been celebrated north and south, east and west. The seniors of June have become graduates; the class of '86 has moved up to the highest rank. The services of recognition have been of great interest in every case. Of course those at Chautauqua are of first interest and importance, and, in order that our readers may form some idea of the imposing ceremonies, we give a full account of the day and its features.

The day selected was Wednesday, Aug. 19th.

No one waited for the chime to call him from slumber that morning. There was a thrill of something coming in the air that stirred the heaviest sleepers and hurried them about their preparations for the day. The festive day of Chautauqua was at hand.

At the ringing of the morning bells the weather was a trifle doubtful. There was a suspiciously teary look on the skies that kept everybody inquiring, "Do you think it will really rain?" "Won't it clear off?" and that made certain little maidens glance constantly from their dainty frocks up to the pouting clouds in hope of seeing just a smile of blue sky. But breakfast time came and it had not rained. The clouds were tender gray, not threatening, everybody saw, and somebody suggested, "Why, the sun has put on a veil so that we won't be too warm marching." With that happy view of the weather the throngs sallied forth to the appointed rendezvous. What gala places these were! At Auditorium Park the first division was on time and ready to march at exactly nine o'clock. It was the stately Guard of the Gate and Guard of the Grove, to whom it was assigned to precede all other divisions of the procession, to take possession of St. Paul's Grove, and to keep it sacred for the coming class.

To Messenger Gillet the "Keys" were to be assigned at this point, and in company with the Guards, it was his duty to carry them to the Gate. On account of the absence of Presi-

dent Miller, the Keys were delivered to the Messenger by Dr. S. J. M. Eaton. As the Great Bell struck 9 o'clock, the Guards advanced. With them was the Messenger and the members of the Chautauqua Board of Trustees. They marched at once and precisely on time to their station at the Gate at the entrance to St. Paul's Grove. While the dignified company kept their trust, a merry crowd was gathering on the hill at the Temple. There were maidens wee and sunny haired and white robed, such a throng of them crowding the rooms! There were boys by the score, the jolliest kind of boys, with feet so lively that nobody but Dr. Hurlbut could ever have kept them in line. These were the Flower Girls and Youth's League. Marshal Duncan, brave in a badge of unwonted splendor, soon gave orders for this merry company to form in line. Out Clark avenue marched the Band and behind came the second division of the great procession. It was a sight which called forth a deluge of exclamations from the numbers who had gathered to watch the advance. Fifty little maidens in white, with flowing locks wreath-crowned, and bearing their burdens of flowers, marched two abreast swinging between them a paper chain, their faces bright with interest, yet shy and half sober with the strangeness of it all. Over this dainty garland of lasses hovered their gentle leaders, while a half a dozen excited and proud mammas flew about. It was a bonny sight, indeed. Behind the little ones came decidedly the jolliest lot of all; that Youth's League. How they did enjoy it! Dr. Hurlbut had in line about a hundred and fifty boys and girls. The sight of the state of hilarity the company was in made everybody toss a smile and good wish to them. The whole line was absolutely bubbling over with fun, but they were such perfect little ladies and gentlemen that only the skip that would occasionally twist itself up in their feet, and the sparks which nothing human could keep from flashing from their eyes betrayed it. Dr. Hurlbut marched at their head, hand in hand with a three-year old member; it was hard to tell which was the happier,



the Doctor with his little flock, or the little man who clung to his hand and glowed with appreciation of his position. Following the Youths' League came that dignified body, the "Society of the Hall in the Grove," under Marshal L. C. Peake, of Toronto, Canada.

At 9:45 this line had reached the Lake Front and joined the Third Division. At this hour the Guards stood at their post in the Grove while the C. L. S. C. Glee Club, and the Choir of the Hall in the Grove awaited, under the vine draped openings of the Hall of Philosophy, the company that was soon to advance under the Arches. And now the procession on the Lake Front was ready to move. One of the most beautiful sights of the day was the view from the hotel piazza at this time. The soft gray sky, the stretch of quiet water, the hills beyond, misty and dim, the beautiful Park Athenæum, with its velvet turf and stately trees, all were but a setting for that moving line of life and beauty. Many were the expressions of admiration that came from the groups which crowded the piazzas and lined the walks. At the head of the line was the band, behind, came the banner bearers. Prof. Spring, his breast like the rainbow in its decorations, bore the staff of the elegant C. L. S. C. banner, while behind, bearing the ribbons, walked two little girls in white, wearing wreaths of green upon their heads. The Counselors of the C. L. S. C. came next, three abreast, Chancellor Vincent, Drs. Hale and Wilkinson. Six members of the highest rank in the C. L. S. C., the Guild of the Seven Seals, followed under a unique banner of parti-colored ribbons stretched between two gilt standards; then came the League of the Round Table under a blue silk screen, and behind, the Order of the White Seal, its place marked by a white silk screen. The Flower Girls and the Society of the Hall in the Grove completed this line, which marched to its position in the Hall of Philosophy, where the C. L. S. C. societies took seats. The Counselors stationed themselves at the opening facing the Golden Gate, the Flower Girls were ranged in front of the Hall, and the Youth's League was placed as a body guard in the Grove.

As the procession came to a halt the solemn service began. In front of the Golden Gate stood a great crowd of people on whose faces was a look closely approaching awe. A great quiet was upon the waiting multitude. It was the Class of '85, together with those members of the Classes of '82, '83, and '84 who had never passed under the arches. Outside of the Gate stood Dr. S. J. M. Eaton, inside the remainder of the Guard. The waiting company heard the pealing of the bells, which was the signal for the reading of the services. Divided into sections, the company read:

First Section. Surely there is a vein for the silver, and a place for gold where they find it.

Second Section. Iron is taken out of the earth, and brass is molten out of the stone.

First Section. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

Second Section. The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

First Section. As for the earth, out of it cometh bread: and under it is turned up as it were fire.

Second Section. The stones of it are the place of sapphires: and it hath dust of gold.

First Section. There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

Second Section. The lion's whelps have not trodden it, nor the fierce lion passed by it.

First Section. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

Second Section. He cutteth out rivers among the rocks; and his eye seeth every precious thing.

First Section. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

Second Section. But where shall wisdom be found? and where is the place of understanding?

First Section. Man knoweth not the price thereof; neither is it found in the land of the living.

Second Section. The depth saith, It is not in me: and the sea saith, It is not with me.

First Section. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

Second Section. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

First Section. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

Second Section. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

First Section. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

As the last words died out, Messenger Gillet's voice was heard saying:

"I come to inform all candidates for enrollment in the 'Society of the Hall in the Grove' that the Hour appointed for your reception has arrived; the Hall has been set in order; the Path through the Grove has been opened; the Arches under which you must pass have been erected; the Key which will open this Gate has been placed in my hands. And to you, who as members of the Chautauqua Literary and Scientific Circle, have completed the 'four years Course of Reading,' and now hold in your hands a pledge of the same, I extend, in the name of the authorities, a welcome into St. Paul's Grove, under the First Arch—and let the watchman guard carefully the Gate."

The Gate was flung open and the Class advanced through the Grove, passed under the second and third arches, where they were met by the choir, which sang in greeting the beautiful "Song of To-Day":

"Sing peans over the past!

We bury the dead years tenderly,

To find them again in eternity,

Safe in its circle vast.

Sing peans over the past!"

The scene at this point was one long to be remembered. The Hall had been decorated by the Class of '86 with rare good taste. The white pillars were wound with evergreens. In the openings on both sides and ends were hung double hoops of green, while the opening facing the Arches was festooned with long wreathes; some of the pillars had panels of evergreens, ferns, and cat-tails upon them, while about the busts which ornamented others, were arranged masses of green. Long draperies of red, white, and blue were suspended back of the platform. All was bright and gay. Like a festive hall it stood waiting the guests for whom it had been prepared; and now they came. Was it only chance that rent the gray just then and brought out the sun and filled the air with brightness? As the class passed under the fourth Arch and was greeted by the Superintendent of Instruction and the Counselors, a blue sky smiled down from above the lovely trees of the Grove. From the last Arch they passed between the ranks of dainty maidens who from out their flower laden baskets strewed the path with sweet blossoms—emblems of the hope and courage and fragrance that honest labor always lends to life. When the graduates had reached the Hall, the song of the C. L. S. C. for 1880 was sung.

A sound is thrilling through the trees,

And vibrant through the air;

Ten thousand hearts turn hitherward,

And greet us from afar;

And through the happy tide of song,

That blends our hearts in one,

The voices of the absent flow

In tender undertone.

Chorus—

Then bear along, O wings of song,

Our happy, greeting glee;

## RECOGNITION DAY AT THE ASSEMBLIES.

From center to the golden verge,  
Chautauqua to the sea.

As the song died away the Superintendent read:

Whence then cometh wisdom? and where is the place of understanding?

And the class: Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Supt. Destruction and death say, We have heard the fame thereof with our ears.

Class. God understandeth the way thereof, and he knoweth the place thereof.

Supt. For he looketh to the ends of the earth, and seeth under the whole heaven:

Class. To make the weight for the winds;

Supt. And he weigheth the waters by measure.

Class. When he made a decree for the rain, and a way for the lightning of the thunder:

Supt. Then did he see it, and declare it; he prepared it, yea, and searched it out.

Class. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Supt. Add to your faith virtue, and to virtue knowledge.

Class. Happy is the man that findeth wisdom,

Supt. And the man that getteth understanding. Prov. iii., 13.

Class. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. Prov. iii., 14.

Supt. She is more precious than rubies:

Class. And all the things thou canst desire are not to be compared unto her. Prov. iii., 15.

Supt. Length of days is in her right hand;

Class. And in her left hand riches and honor. Prov. iii., 16.

Supt. Her ways are ways of pleasantness, and all her paths are peace.

Prov. iii., 17.

Class. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. Prov. iii., 18.

The C. L. S. C. Anniversary Ode of 1879 was then sung.

The beautiful "recognition" so familiar to Chautauquans, followed. Never have the words fallen from Chancellor Vincent's lips more impressively.

DEARLY BELOVED—You have finished the appointed and accepted course of reading: you have been admitted to this sacred Grove; you have passed the Arches dedicated to Faith, Science, Literature, and Art; you have entered in due form this Hall—the center of the "Chautauqua Literary and Scientific Circle."

And now, as Superintendent of Instruction, with these, my associates, the Counselors of our Fraternity, I greet you; and hereby announce that you, and your brethren and sisters absent from us this day, who have completed with you the prescribed course of reading, are accepted and approved graduates of the "Chautauqua Literary and Scientific Circle," and that you are entitled to membership in the "Society of the Hall in the Grove."

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

The Class of '85 was now admitted to the rank of the Society of the Hall in the Grove. The whole company rising, sung the joyful song:

Bright gleams again Chautauqua's wave,  
And green her forest arches,  
As with glad heart and purpose brave,  
The student homeward marches;  
Before him rose the pleasant goal,  
Thro' all the year's endeavor,  
Blest inspiration of the soul!  
For light aspiring ever.

Refrain—

Once more we stand, a joyous band,  
Our songs to heaven upending;  
They freely rise, a sacrifice  
Of prayer and praises blending.

The Chautauqua Procession of C. L. S. C. Undergraduates, of members of the Schools of Language, of Normal Alumni, and Assembly guests had in the meantime formed without the Hall where in parted ranks they awaited the close of the exercises. Soon the Class Procession thronged from the Hall and marched directly through the Chautauqua Procession which then countermarched and followed the main line.

The progress to the Amphitheatre was a veritable triumphal march. Applause, salutes, and greetings were poured out from every portion of the moving ranks. The spectators were no less enthusiastic than the members of the Procession. Every one not in line seemed to have a personal interest in the marchers and a desire to help on the display.

A brilliant effect was produced by the grand entrance into the Amphitheatre. Great pains had been taken in the decoration, which was done mainly with the class-color, lilac. Along the choir and platform galleries lilac bunting was fastened in full, graceful folds; from a point in the ceiling, just above the platform, long banners of lilac, with a contrasting strand of purple, were carried out to the pillars, in every direction, forming a canopy above the platform. Oak leaf wreaths were twined about the high pillars, while a wreath of the same cut off the portion of the Amphitheatre intended for the members of the S. H. G. Flags of the appropriate class color marked the seats reserved for the various classes. For the '85's they were lilac; for the '86's, white; the '87's, blue; the 88's, gray; the 89's, old gold; and for the Alumni, red. In front of the platform on a stand rested a beautiful bank of white flowers with "85" in purple in the center.

A noble choir filled the gallery. On the platform were seated a score or more of leading men. Among them were Edward Everett Hale, W. C. Wilkinson, Chancellor Vincent, Dr. Hurlbut, Dr. Hatfield, Trustees, C. D. Firestone, Norton, Short and Moore. A vast audience filled the great bowl to its very edge.

Chancellor Vincent now took charge of the public Recognition Services. To his fine tact and genial presence from this time on was largely due the great success of the day. He presided with dignity at the exercises of both morning and afternoon, introducing speakers, putting every one at ease and presenting diplomas as the occasion demanded.

The Public Recognition began by a magnificent organ voluntary after which the choir sang:

The winds are whisp'ring to the trees,  
The hill-tops catch the strain,  
The forest lifts her leafy gates  
To greet God's host again.  
Upon our unseen banner flames  
The mystic two-edged sword,  
We hold its legend in our hearts,  
"The Spirit and the Word."

Chorus—

God bless the hearts that beat as one,  
Tho' continents apart;  
We greet you, brothers, face to face,  
We meet you heart to heart.

This beautiful class service prepared on the first motto of the C. L. S. C., "We study the word and the works of God," followed, the members reading the first section with Chancellor Vincent, the second with Counselor Hale, and the third with Counselor Wilkinson.

Leader. In the beginning God created the heaven and the earth. Gen. i., 1.

Members. O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. 2 Kings xix, 15.

Leader. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Isa. xl, 26.

Members. Thou art worthy, O Lord, to receive glory and honor and

power: for thou hast created all things, and for thy pleasure they are and were created. Rev. iv, 11.

Leader. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name. Amos v, 8.

Members. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein and thou preservest them all; and the host of heaven worshipeth thee. Neh. ix, 6.

The Gloria Patri was then sung.

Leader. And God made the firmament. And God called the firmament heaven. Gen. i, 7, 8.

Members. The heavens declare the glory of God; and the firmament sheweth his handiwork. Ps. xix, 1.

Leader. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Job xxvi, 7.

Members. O Lord, how great are thy works! and thy thoughts are very deep. Ps. xcii, 5.

Leader. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind, whose seed is in itself upon the earth: and it was so. Gen. i, 11.

Members. Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water. \* \* \* Thou crownest the year with thy goodness; and thy paths drop fatness. Ps. lxxv, 9, 11.

Leader. And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. Gen. i, 20.

Members. Who knoweth not in all these that the hand of the Lord hath wrought this? Job. xii, 9.

Leader. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind: and it was so. Gen. i, 24.

Members. O Lord how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Ps. civ, 24.

Leader. The works of the Lord are great;

Members. Sought out of all them that have pleasure therein. Ps. cxi, 2.

Leader. His work is honorable and glorious;

Members. And His righteousness endureth forever. Ps. cxi, 3.

Leader. O give thanks unto the Lord; for he is good:

Members. For his mercy endureth forever.

Leader. O give thanks unto the God of gods:

Members. For his mercy endureth forever.

Leader. O give thanks to the Lord of lords.

Members. For his mercy endureth forever.

Leader. To him who alone doeth great wonders:

Members. For his mercy endureth forever.

Leader. To him that by wisdom made the heavens:

Members. For his mercy endureth forever.

Leader. To him that stretched out the earth above the waters.

Members. For his mercy endureth forever.

The congregation then sang:

We'll crowd thy gates with thankful songs,

High as the heavens our voices raise;

And earth, with her ten thousand tongues,

Shall fill thy courts with sounding praise.

And again the readings were taken up:

Leader. The law of the Lord is perfect, converting the soul. Psalm xix, 7.

Members. The law is holy, and the commandment holy, and just, and good. Rom. vii, 12.

Leader. The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times. Psalm xii, 6.

Members. Thy word is a lamp unto my feet, and a light unto my path. Psalm cxix, 105.

Leader. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law. Deut. xxix, 29.

Members. O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. Isa. xxv, 1.

Leader. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

Members. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Leader. Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?

Members. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. xxx, 11-14.

Leader. I will delight myself in thy statutes;

Members. I will not forget thy word. Psalm cxix, 16.

After this "Break Thou the Bread of Life" was sung:

Break thou the bread of Life, dear Lord, to me,

As thou didst break the loaves beside the sea.

Beyond the sacred page I seek thee, Lord;

My spirit pants for thee, O living Word!

Leader. Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Savior, Jesus Christ.

Members. Amen.

One more song followed:

Almighty Lord, the sun shall fail,

The moon forget her nightly tale,

And deepest silence hush on high

The radiant chorus of the sky.

And then came the reading of the well known letter of William Cullen Bryant on the C. L. S. C.

After these exercises, Chancellor Vincent said: "I regret to announce an absence which you have already observed, the absence of our president, Mr. Lewis Miller. He sends me this message:—'A telegram calls me home on business that can not be put off. Give my good cheer to the class of '85. May new seals be added to the diplomas given to-day, showing continued growth by everybody. Lewis Miller.' I propose the following telegram to Mr. Miller. We understand that he is the founder of Chautauqua; that it was through his proposal that we have the summer meetings with thoughtful, scientific, and religious lectures in them. It is in pursuance of this suggestion of his that we have the Chautauqua of the present. I propose we send him in reply this telegram:—'To our beloved president: The class of '85 and all Chautauquans send affectionate greeting. We regret your absence and send you the Chautauqua salute.'" It was a hearty "blooming," indeed, that followed this kind suggestion, for every one in the great multitude had missed sorely the kindly face of President Miller.

A happy introduction and reception of Counselor Hale followed, and again the Amphitheater was in a flutter of white, and a storm of applause. Counselor Hale was welcome, doubly welcome, it was plain to see. The following is the oration which he delivered.

*Mr. Chancellor and Fellow Students of the Class of 1885;*

The Chautauqua Literary and Scientific Circle is still so young, that we may make our own precedents for the addresses at its anniversaries. Older colleges and institutes can hardly make that boast. The custom, shall I say of ages, imposes certain chains on their anniversary orator. He is to address a body of young men—or, more lately of young women,—and to tell them, that after four years of seclusion in college, four years of cloister innocence, they are to be launched on the voyage of life. He is to warn them against its storms and trials. He is to contrast the peaceful shelter of the groves of Alma Mater, and its some-time slumber, against the noise and bustle and temptation of the unsheltered world. He sends



them forth as to a conflict, with his blessing and his hope, and charges them to be sure of their armor.

I have no such appeal or charge to make, in addressing my classmates\* and fellow-students of the class of 1885, in this circle. We have not studied in any cloister. We have studied in our homes. We are not going to any new temptations. We are to live in just the same lives which we have lived in before. We have not finished our education. Our education has just begun. We are not parting from old comrades with tears in our eyes, because we may never see them again. On the other hand, the very solemnities of this occasion bring us hand to hand, and eye to eye with new-made friends, whose friendship may well grow up to lifelong love, whom, but for these solemnities, we may never have known. This Recognition of to-day is only one pleasant crisis in a series, which I may call an open Free-Masonry, which binds together in the web-work of the same studies, and their sympathies, not only the 5,000, more or less, who have read in the same course in our class of the *Invincibles*, but all the hundreds of thousands of American men and women, who have been, and will be bound together by these studies.

Thus it is, that almost all the ordinary precedents of a college commencement are reversed, and I am to speak to you, not in any imitation of the language of the middle-ages, but in that simplicity and that frankness which specially belong to the expression of to-day.

A great foreign banker who visited America in the civil war, said on one occasion, "Your stocks ought to go down tomorrow. But I suppose, on that account, that they will rise. For you defy," he said, "all calculations. After a signal defeat your stocks always rise, where in other nations they would be sure to fall." And they did rise.

Contrasts like this between our methods of life and those of Europe are not unfrequent. They surprise no American; they surprise no one who remembers that with us the people are sovereign, the people are "fountain of honor," that the people do not wait for any monarch to arrange, that the people give instruction both to president and governors, and that president and governors obsequiously obey. This means—in the last analysis—that very many of the etiquettes and conventional systems of life under the old monarchical orders, will here be read backward. It means that we make our picture by drawing our black lines on a background which is always white, while in the old order, they have to make their picture by putting on such high light as they can, laboriously, on a background which is always black. It means, to speak of a detail, that in America I ask a porter if he will be good enough to take my bag to the steamer, while under a despotism, I should command him to do it, and might, without surprising him, swear at him till it was done. It means, to state the thing most broadly—that in America every man may do *every* thing which no law of the people's making has forbidden; while, in the genuine Old World, where the nineteenth century has not done its work, no man may do *any* thing unless the monarch permits him. I may not, in a genuine monarchical country, build a carriage unless somebody has licensed me as a coach-maker, and then I may not put on the wheels, unless I am also licensed as a wheelwright. But the words "Free Country" mean that anybody may make a carriage and take his chances that people will buy it. The free country takes the chance, that nobody will buy the carriage, if the wheels happen, by the builder's ignorance, to be square. The free country leaves to the people the business of granting or withholding the unwritten license.

It has been only a question of time, when the country should adapt to the general public education of men and women the freedom which it uses in everything beside. The time has at last come. In many forms, of which the Chautauqua movement

is one of the most important, the American people, who know very well what they want, have resolved to carry on for themselves a system of large, liberal, literary, and scientific training for everybody. They had already arranged this for every child in their public schools, on a scale limited only by the number of children. The world studied the pattern, approved, and followed. The American people are now following on the same lines in the regular education, not of children now, but of men and women. It is not on elementary lines, but on what have been called the humane or the liberal studies, by which we mean indefinitely the large studies of the Life Abundant. It does this on a scale inconceivable and wholly impracticable, on the old mediæval forms or methods. But the largest scale is wholly conceivable and entirely practical, in the system of a republic. When some petty Roderic Dhu, under the forms of old Scotch feudalism, blows one blast upon his bugle horn, he is well pleased because that blast

"Is worth a thousand men."

He whistles for them, and their bonnets and claymores startle King James, as they appear from the thickets which had concealed them. But to us this is the petty fumbling of a juggler. For, if the American people gave the word, why a host of 10,000,000 freemen would stand embodied next week, ready to move by armies, by army corps, by divisions, in their unmeasured array almost innumerable, wherever the generals appointed by the American people might decide. In the same manner is it, that while any college, founded on the plans of the middle ages, may present on its Commencement Day, perhaps a hundred youths and maidens, perhaps two, perhaps three, to receive their diplomas, the American people, when they so choose know how to devise the methods, by which all their men and women, unnumbered, almost innumerable, may drink deep in their homes from the fountains of liberal culture. The men and women thus trained in the great volunteer corps of study, may pass not in hundreds, but in thousands, or in hundreds of thousands under its Arches of Annual Recognition.

I am addressing in person, you see how many, my classmates of the years between 1881 and 1885. I had the similar pleasure three weeks since, of addressing a hundred or more of them at Framingham. I believe our Chancellor could have so arranged, in that skill and wisdom which gave him the name of *Invincible* before our class assumed it, that I could have addressed other companies at Monteagle in Tennessee, at Island Park in Indiana, at Monterey in California, at Lakeside in Ohio, at Ocean Grove in New Jersey, at Crete in Nebraska, at Ottawa in Kansas, at Monona Lake in Wisconsin, at Waseca in Minnesota, at Mountain Lake in Maryland, at Round Lake in New York, or at Martha's Grove in Maine. Nay so invincible is our Chancellor, and so small our modern world, that I think I could have addressed his assembly in Osaka, in our neighboring allied islands of Japan, so close are our relations to what we please to call our distant circles. If we are to take our illustration from the mediæval schools of England, I should say, so near to each other are the fifteen different colleges, which work harmoniously in our great Popular University.

I do not then disguise, in the least, what is in truth essential to our plans, that they are American plans. They are to the very core democratic, and they fail unless they are. They are meant for the American people; they will possibly meet the needs of the Japanese people, but if so, that people is already Americanized. I mean by this, that here is a nation which has opened the lines of promotion to everybody. Every man who chooses, thrives here, and is, at the end of five years, better off than he was when he began. The country, therefore grows rich, with an awful and amazing increase. In twenty-four years the wealth of America has increased three fold. That

\*Mr. Hale had been chosen an Honorary member of the class.

is to say, for two hundred and sixty years between Jamestown and Fort Sumter, the nation had created a certain *plant* of property out of the wilderness. In twenty-four years more—between Fort Sumter and to-day, it created three times as much more wealth, and added that to the amount it had before. That process of accumulation goes forward with the certainty and rapidity of compound interest. Now what will the American people do with the wealth they thus pile up from mine and prairie, and forest and sea?

Well! some men will spend their treasure on yachts and ocean pleasures. Very well! Some men will spend it on horses, and equipages. Let it be so! Some men will rival Genoa and Venice in their palaces. Yes! Some men and some women will tyrannize over the dainty looms of the world and demand finer tapestries and softer velvets than any Du Barry or any Maintenon ever dreamed of. Yes! But these *things*, "which perish in the using," can only use up the tithe of a tithe of these resources of the American people, which would have made Aladdin turn pale. These are resources in comparison with which the fabled wealth of Monte-Cristo is nothing. You do not think that such wealth can be frittered away in clothes or houses or boats or horses or carriages.

No! The American people, in the pride of wealth and power, mean to lead a larger life. They will enlarge life in any way in which life can be enlarged. They have a glimpse of the treasures of history, a glimpse of the wealth of letters, a glimpse of the stores of philosophy, a glimpse of the possibilities of science. They catch a notion of what the larger life of scholarship is. Books are more than the medicine of the soul. They are the food of mind and soul, and without them the food of the body is husk and chaff. The American people see this, and do not choose to leave their treasures to any separate class of scholars. They are not going to give any librarian the key to such store-rooms to keep in his pocket. For themselves this people mean to walk with Homer and Euripides. Virgil shall sing for them and Dante. Chemists shall analyze; geologists shall explore; astronomers pierce infinity and the people mean to know what they find. For us shall all this work of centuries be vocal, and we shall know its outcome. It is for this that we have tamed the elements, and hewn down the mountains. That the treasures of all literature and all science and all history may be ours. All yesterday shall contribute to to-day.

This is what is meant when you are told, for a little instance, that one quarter of one edition of the great Encyclopædia Britannica went beyond the Mississippi river,—not to be read by buffaloes and gophers,—no, but by one great section of the American people. This is what is meant when the State of Nebraska gives, as a State, that park which its summer assembly needs for such a gathering as this. That at home—in this State just now desert—may be the advantages which centuries have given to the Empire State. And so let me pass directly to the purpose of our solemnities here. It is for this, that in ten years' time our great Chancellor has wrought out for us the outlines of the plan which we call "Chautauqua." Fortunately for us and for the country, this one man is a man of learning and scholarship; and he is a man of remarkable organizing powers, and, best of all for our purpose, he knows the age he lives in, and the need and the powers of this people. He is achieving one plan by which these infinite powers shall meet those infinite necessities.

Simply and briefly, Chautauqua proposes to initiate people into what have been the mysteries of learning. To initiate them. To begin with them. It does not finish. Only God finishes, and that when eternity is done. But we give them the pass word. They shall be able to be good listeners. They shall be able to confess ignorance, at least. They shall know how little they know,—and that, if Socrates was wise, is the sum of knowledge.

The American father sends his son to the University of Yale or of Madison, his daughter to college at Oberlin or to Vassar. Chautauqua means that when that lad and that girl come home, the father and mother, the brother and sister at home, shall be able to talk with them of their studies—to walk with them in Greece or in the cities of Ionia,—to listen with them to the song of Horace or of Petrarch, to consider with them the records of untold ages in the tertiary of Dakota, to watch with them the rising of the dredge as it brings the treasure of the deep upon the deck of the Challenger. Chautauqua means, in the system of its Reading Circle, to give a chance to any man in America, to see where he can study, and to follow, in his own lines, where his own taste or his own needs may direct him. It means that he shall know the language of scholarship well enough to be able to put the questions to experts which they shall understand, and be able to listen intelligently to their answers.

And now I do not speak longer simply to my class-mates. I speak to the larger body of graduates of other schools and systems, when I ask if the great words "liberal education" can mean, or ever did mean anything more? No teacher who is not a charlatan or a fool ever attempts to take his pupil into the arcana, into the secret treasures, into the Holy of Holies of learning. There, from the beginning, the learner must go with his own torch. Those last secrets are yielded only when with his own might the student wrestles, and compels the blessing. What a liberal education professes is, first, to quicken the appetite of scholars, and then to show scholars how it is to be gratified. That is all. They must gratify it for themselves. We claim for our reading circle that it will do this. And now it is for you who graduate with our approval and our honors, to try if it shall do more.

Men ask if our diploma is worth anything. The answer is "yes," or it is "no." "No," if you give up to-night the blessed habit, already formed, of regular daily reading, the noblest and best personal habit, I suppose, which a child of God can form. "Yes," if to-day you solemnly determine, before this altar, and with the blessing of this present God, that with his help you will go forward and upward, forgetting the things that are behind, you will reach forth unto those that are before. Trained to know your own ignorance, you will keep on in the pathway which is open before you. By listening to those who can speak; by looking upon those who are examples; and by original research with the light which the Holy Spirit always gives, you highly resolve that from the commencement which you make at this hour, you will press forward in every hour, nearer and nearer to the perfect day.

We have determined, with our eyes open, and quite conscious of what we do, that all these studies shall be in our own language, in the English language—the language of Bacon and Emerson, of Shakspeare, Milton, Bryant, and Longfellow; the language of Franklin and Darwin; the language of the Bill of Rights, the Declaration of Independence, and the Constitution of the United States. In making this decision, we show no disrespect to the literature of the continent of Europe, nor any disloyalty to the literature of the classics. Our whole course of study shows our determination that the readers in our circle shall know how much they are indebted to all the great authors of whatever time. For one, I will not be found behind any man in the expression of gratitude for the gift with which the literature of Greece and that of Rome as well, has enriched us. I am grateful that I was early taught some rudiments of Latin, so that I have a convenient working knowledge of it. I am more grateful, that under one of the greatest American teachers, Dr. Gardner, I obtained, when I was older, a more thorough knowledge of the elements of the Greek language. But, with all such gratitude, nay, as a part of this gratitude, we must not underrate the worth and fame of our own tongue. Only since

this century came into being, its range has widely extended. No other language since the fall of the Roman Empire, has had any such chance to become the universal language of the world as the English language has to-day. As I have said, it is the language in which one hundred years ago, the Declaration of Independence and the Constitution of the United States were written. The last of these documents, if I may cite the words of Mr. Gladstone, embodies more of the results of human wisdom, than any work ever wrought out in so few days. Of the two you may trace the outcome in every written constitution of government in the world. In matters of physics, the English language is the language of the great inventors who have annihilated time and space. It is the language of James Watt and Robert Fulton, of Franklin and Stevenson, of Wheatstone and Morse and Edison. Whatever lad from a machine shop takes an engine to the end of the earth, to a railway in China, or a sugar mill in Cuba, carries with him the English language for his explanations. It is the language of the two great seafaring nations of the world, and the savage on the shore of Alaska calls a white man a chin-chog, because King George sent Capt. Cook and Vancouver into those seas. Yet it is a language fit for the sweetest song, for the most accurate discrimination and analysis. Greek itself quails in any effort to rival the delicacy of the scientific or the philosophical statement of to-day. This is the language in which, by good fortune, we are compelled to arrange the studies of our classes, in the Chautauqua circles.

I had the good fortune to enjoy an acquaintance, which I believe I may call a friendship, founded, I am sure, on my side, on the most profound esteem with Mr. Arinori Mori, the accomplished diplomatist, who represented some years ago the Japanese government in the United States. You know the romantic story of the zeal and passion with which these brave men broke into pieces the shields and screens, as of dingy smoky glass, which for centuries had kept from the eyes of Japan—so eager and inquiring the discoveries of other nations; and by the same unhallowed obscurity, had kept her light from them. In that destruction, Mr. Mori was a leader, and I know few names of our century more likely to be remembered than his, among intelligent men who shall study history, when two or three centuries shall have gone by. The position of such a man, for such a matter as this of the choice of language, is one of peculiar advantage. He stands without a prejudice in presence of the world of our day. That would show him its fabrics, its processes, and asks him to choose. It was from that position of vantage that he announced, and publicly maintained in Japan, that every child who was to go beyond the rudiments of education, must be taught the English language. I think he proposed that this should be learned by the time he was thirteen years of age. It would be better, he said, than the other effort to translate our best literature into Japanese, for then an immense number of our words must be taken too. The easier system would be to bring those who were thirsty to the great fountain from which they were to drink. Now to us that great fountain is open; to each and all, without money, without delay, without price. It is with a great sum that they attain the freedom to enjoy it. But we may boast, as Paul boasted to the Roman captain, that: "We were free born."

I know very well that the interest awakened by our thorough courses of Greek and Roman history and literature will awaken the desire among our pupils to read these things with their own eyes. A great pleasure to read what St. John wrote to the elect lady, and to know you see the word which she saw; to read the playful verse of Horace, and know that you catch his wit exactly. You taste the peach itself, and not a sweet preserve which has been prepared from it. In the full courses of our University, we will meet the wishes of such aspirants in the circle, this, though they have no teachers close at hand. But let the thousands who cannot join them remember this,—that

it is best of all to know one language well; that a man must first learn to handle his native tongue. Well, if you you can write English as well as Franklin learned to write it, when English was the only language which he knew, there are men who will tell you that that was the best English ever written.

"How do you write English so well, Col. Greene?" was the question of a critic, to that remarkable philosopher.

"I do not know, Doctor," was his reply, "unless it be, that I never learned to write Latin."

I have thought, perhaps, that we should have had the same answer had we put the the same question to Gen. Grant. I have been tempted to say of his written narrative, so strong and simple is the style, that I believe it is more likely to be read three centuries hence, than any narrative English of our time.

As you have worked alone in separate homes, or as you have encouraged each other in your local circles, you have seen your horizon widen with every step you take, and to-day you know perfectly well that that horizon is infinite. It is unmeasured. It is immeasurable. To know that is to know what only a man can know—the eternal child of an eternal God. You share with so many thousands of fellow-students in the solemn joy of this great discovery! In the cathedral aisles of the pine forests of Maine are your fellow students. They are tossing on the seas, on the decks of the fishing boats, on the great barks. They are reading their Bushnell or their Wilkinson under the shelter of orange groves in Florida or Louisiana, or as they sit sheltered from the wind by a rock on the river-side, within sound of the unending diapason of the Falls of the Columbia River. Keep bright and strong the golden tie which binds you to these fellow-students, whom you have not seen and will not see, but who hope with your hopes, stumble at your difficulties, and press forward with your satisfaction. Highly resolve with them that you will not stop where you are. Follow this clue, follow that, which these courses have given, and be ready to catch any hint for more light and more truth yet to come out of God's holy word. When you meet them, go to the depths with them; confess your follies and failures; question them as to their victories. Here are reading in the same careful course of literature and science, sixty thousand people whose names we know, probably as many more whose names we do not know, who do not register at our centres nor ask for our diploma, but walk in our paths, because they are not foolish enough to try to make separate paths of their own. More than one hundred thousand people, working forward and upward for a larger life, for life abundant! They mean to look from a high summit, and not from the beach of the sea-shore. They mean to converse with all countries, and not be satisfied with the wisdom of the village four corners, or of the oracles at the postoffice. They mean to question all literature, and are not satisfied with the infallibility of the morning newspaper. They mean to be intimate with all time, nor will they tolerate the conceit that Isaiah and David are outgrown, that Plato is a fossil, or that Bacon and Shakspeare belong to an effete civilization. Shall I say in two words, these hundred thousand people seek and may have the education which marks a gentleman—which marks a lady. It may not entitle me to speak, probably will not, but it does enable me to listen. I shall understand Edison when he teaches me of induction. I can follow Tennyson when he sings me the song of Enid. I shall know what Gladstone means when he denounces for me the iniquities of the East.

The old diploma, a relic of mediæval times, gives to the bachelor of arts, *privilegium praelegendi*—the privilege of preaching; and to the master of arts, *privilegium profitendi*, the privilege of professing. We do not pretend to give either privilege. A man must find his audience. We cannot compel. But we do give the nobler and the higher privilege—the priv-



ilege of listening, the privilege of learning, modestly, simply, and well.

So my life is larger every day. It is the larger life which was promised me. It is not the being of a stone, lying dead in the gravel. It is not the life of an oyster, breathing in his food from the sea. It is not the life of a snail, trailing slimy from point to point upon the ground. It is not the life of an ox, spending half his time in seeking food and the other half in digesting it. It is the life of a man—the life unmeasured and immeasurable of the infinite child of an infinite God. To that life I was born. I inherit it in my nature. To quicken that life he commissioned my Savior. That Savior lived and died that I might have that life and might have it abundantly.

Because I have the key given me to infinite treasure, I will not pretend that I am already perfect,—that I can expound the mysteries of that treasure house—nay, that I can begin to guess what they are. Because I am on the shore of the ocean I will not pretend that I have fathomed it or crossed it. But I am here, and here is the ocean: I am ready for the voyage; nay, I have tried my oars. I am sure of my vessel. I have brave companions; and, for the beginning at least, the Pharos,—the buoy, the chart, and the compass, and the lights of heaven above all!

It is for your future and mine, my friends, to show what unknown continents are beyond!

A midday recess followed the oration, and promptly at 2 o'clock the afternoon session began.

After a voluntary on the organ, prayer was offered by the Rev. Dr. Hatfield, of Chicago.

The song, "The Nameless Fold," was then sung.

O Shepherd of the Nameless Fold,  
The blessed church to be,  
Our hearts with love and longing turn,  
To find their rest in Thee.  
"Thy kingdom come,"—its heavenly walls  
Unseen around us rise,  
And deep in loving human hearts  
Its broad foundation lies.

The service under the second motto, "Let us keep our Heavenly Father in the midst," was led by the Rev. Dr. Eaton.

Leader. The Lord is good to all,

Members. And his tender mercies are over all his works. Psa. cxlv, 9.

Leader. The Lord is good, a strong hold in the day of trouble.

Members. And he knoweth them that trust in him. Nah. i. 7.

Leader. God is love;

Members. And he that dwelleth in love dwelleth in God, and God in him. 1 John iv, 16.

Leader. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men,

Members. And he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi, 3.

Leader. And it came to pass when the priests were come out of the holy place that the cloud filled the house of the Lord,

Members. So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. 1 Kings viii, 10, 11.

After which the "Hymn of Greeting" was sung:

The flush of morn—the setting suns  
Have told their glories o'er and o'er;  
One rounded year, since, heart to heart,  
We stood with Jesus by the door.

Chancellor Vincent then said: In behalf of President Miller, who is necessarily absent to-day, I extend to you the hearty congratulations, of the Board of Administration, of which Mr. Miller is president. I salute you in his name. I welcome you into the goodly fellowship into which you enter as members of the Society of the Hall in the Grove, and I trust that in harmony with the message received from him this morning, you will continue to add seal after seal, until your diplomas will

entitle you to higher and still higher places in our beloved Association.

The Chautauqua song of the Class of '85 was then sung.

Father! at our Chautauqua Feast,  
Be Thou an ever present Guest;  
To Thee our grateful hearts we raise  
In thankful songs of love and praise.  
Here, where our eager minds are fed,  
Feed Thou our souls, O Living Bread.

Chancellor Vincent then said: We hoped to have Dr. Abbott with us to-day, but he was unable to come. Dr. Gibson is beyond the sea; Bishop Warren is on the Pacific slope. From all these we have words of salutation, which I shall in due time read to you. In the meantime, I introduce to you again our beloved Counselor, the Rev. Dr. W. C. Wilkinson, to whom we give in welcome our Chautauqua salute.

Dr. Wilkinson was received with a hearty Chautauqua salute. In a felicitous speech, on behalf of the board of counselors, he extended a hearty greeting and welcome to the new Counselor of the C. L. S. C. Edward Everett Hale. He closed his remarks with happy congratulations and good wishes to the class of '85 and the members of of the C. L. S. C. present.

Rev. A. H. Gillet, who has charge of a half dozen Chautauqua enterprises, was then introduced, and in a short inspiring address, told of his journeyings among the circles of the C. L. S. C. north, south, east, and west.

Speeches followed from Chief Marshal Duncan, Senator Warner Miller, of New York, Dr. Hatfield, and Edward Everett Hale.

A pleasant greeting from Whittier Circle of Providence, R. I. was read by Chancellor Vincent, and then followed the letters from the Counselors. The first was from Bishop Warren:

SANTA CRUZ, CAL., Aug. 4, 1885.

FELLOW CHAUTAUQUANS: This is the third year that my duties have kept me from the annual gathering of our great brotherhood of letters. Each year I have remembered the assemblage as the exile remembered Jerusalem, and said, "If I forget thee, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth."

As I remember the thousands of thousands of pages of history, science, and literature, written in the light of Christian thought, that have been carefully read by thousands upon thousands of receptive minds, I am profoundly impressed that a vast, perhaps a saving, influence has come upon the nation and the race.

It is the glory of America that it finds greater men for all departments, among all classes, than the Old World finds among the most favored of its aristocracy. America finds diamonds, where God put them, in common gravel. The great emancipator of a race of slaves, and the dead hero of Appomattox are only examples of the possibilities of common men, for all are the children of the one great God.

In the future, when true science shall need expounders, when poetry shall desire the "mute, inglorious Milton" to burst into song, when fatherland shall ask a "Cromwell, guiltless of his country's blood," when liberty shall seek defenders, and when Christianity shall need martyrs, not to be slain, but to be living sacrifices, then, doubtless, persons shall step into these great empires of influence, who received their first incentives to growth and greatness from Chautauqua studies.

I desire you to hear to-day, not so much any congratulatory word of man, but may you distinctly hear the blessed "well done" of God. Your fellow laborer,

HENRY W. WARREN.

15 CLEAR ROAD, WEST HEMPSTEAD,  
LONDON, N. W.,  
24th July, 1885.

MY DEAR FELLOW STUDENTS OF THE CIRCLE: I wish I could spend an hour or two at Chautauqua to-night, to get into the spirit of it; for it is rather dull doing Chautauqua work

alone. It is the hour now for the lecture on "The Oil Regions;" or rather it ought to be, if we were not so far ahead of you in time. Why should a go-ahead country like yours be always so many hours behind a staid old plod-along place like England? Perhaps I may strike oil before you get at your "oil regions" after all.

The first thing that occurs to me is the happy thought of the ever-tightening bonds which unite the two great English-speaking nations of the world. The Atlantic grows narrower every year, and is fast becoming in fact an Anglo-American lake, crossed by ten thousand times ten thousand invisible, but very real, fibers of mutual interest and love. Our newspapers to-day have taken us, cheering, to the happy bridal at Osborne; but have not failed to lead us with reverent steps and tender tread to the shaded room where lie the remains of your illustrious general. You have rejoiced with us and we have wept with you. Orange blossoms and cypress leaves—so far and yet so near!

Yesterday evening I attended a meeting of our National Temperance League, called to meet and welcome the President of your National Temperance Society, the Bishop of London, our President, in the chair. In the course of his reply to our words of welcome, Dr. Cuyler repudiated the old-fashioned way of marking our relationship as English and American "cousins." "It is far closer," he said. "We are Siamese twins." And then he spoke of the living ligament which binds the two nations together and makes their life a unity. This reminds me of a word of the great general whose name is on every lip in London to-day. On one of the many occasions in which President Grant, when visiting this country in 1879, took occasion to express his ardent hope that nothing would ever interrupt the friendly relations between us, he said: "I will not speak of them as two peoples, because, in fact, we are one people, with a common destiny, and that destiny will be brilliant in proportion to the friendship and coöperation of the brethren dwelling on each side of the Atlantic."

But I am forgetting that these references, by the time this reaches you, will seem very old, especially to come from a country which is always six hours ahead of you!

Do you not see many indications, as we think we see them here, that the great wave of materialism which threatened so recently to submerge all, is slowly but surely subsiding? The following utterance attributed to Prof. Tyndall, may be taken as a sign of the times, in reference to scientific agnosticism: "It is for us scientific men to strip away the veil, so far as in us lies, that hides the face of God; but there is a land in which the angels walk, and with that land we scientific men, as such, have nothing to do." If the talented professor only continues to make as satisfactory progress as these words indicate, he may very soon know enough to qualify him for a place on the Chautauqua Summer Program. Shall I invite him in your name? I presume everybody in America, like the same person in England, has been reading Drummond's "Natural Law in the Spiritual World." And no doubt the same diversity of opinion prevails with you as among us. The chorus of praise with which it was greeted at first has given place to a chorus of criticism. Still, it will stand its ground as illustrating with amazing clearness and force the wonderful analogy between the realms of matter and spirit, whatever may be said of the main thesis of the book. A friend of mine the other day remarked to the Professor that "he had all the learning of the agnostics without their ignorance." It may not be generally known that Prof. Drummond is a power in evangelistic work. He has been largely instrumental in guiding and developing that remarkable evangelistic and missionary movement among the students of Edinburgh, of which you have probably heard; and after the session closed, and the students, a very large proportion being from the medical faculty, had gone off on missionary tours in lieu of their usual holidays, he himself came to London, and began a great work among

the nobility and gentry of the West End—a field as needy and neglected as almost any. For obvious reasons, it was kept as secret as possible, and so far as known was reported in none of the papers.

You have been hearing once and again a bitter cry from London. The bitterness is bad enough, but not more I believe than in other great cities in proportion to their size, and as for the cry it is full of hope, it is a sign of life. The cry should go up from all our great cities, and from yours, till those who love righteousness and hate evil, shall rise in their might, and roll away the reproach of modern civilization.

I must not detain you longer. Let me close with a wish of congratulation on another year of work and progress. I expect to be in Switzerland on the nineteenth, amidst the glories of the Oberland, but I hope to join in the Recognition Service all the same, not merely by means of this letter, but in thought and fellow-feeling, with the wish and prayer that the coming year may be still better and more fruitful than the past.

Yours in best works:

J. M. GIBSON.

THE CHRISTIAN UNION,  
20 Lafayette Place,  
New York, August 10, 1885.

My Dear Dr. Vincent: Your telegram is received. I am very sorry not to come in reply to this urgent request, but I have arranged with my associate, for him to take his vacation during the month of August, and I ought not to be away while he is absent. The arrangement was made after my last letter to you and he is now absent. In your own address on Tuesday, please give my best wishes and heartiest greeting to the Graduating Class, and give them as my motto this sentence from Locke: "The great art to learn much is to undertake a little at a time." With godspeed for Chautauqua and cordial greetings to all my associates,

Yours sincerely,

LYMAN ABBOTT.

After concluding the reading of these communications, Dr. Vincent said: This afternoon I have appointed Dr. James H. Carlyle, of South Carolina, a representative Southern gentleman, a fine educator, and a broad, earnest Christian, as a Counselor of the Chautauqua Literary and Scientific Circle. He is not able to be with us, but I shall send him a telegram this afternoon announcing his appointment. He is a man of eminent scholarship, who will well represent this Chautauqua movement in the South.

In closing the exercises of the afternoon, Chancellor Vincent said: First, continue your course of studies. Take up the "Garnet Seal" and add it to your diploma next year. Select special seals in the line of your taste and power, and read, and read, and READ, Read with your hearts and then you will study.

Think! He who reads out of a personal interest must be a student. It cannot be otherwise. The diploma which we give you to day need not be smiled at by any college on the planet. It is a diploma giving in plain English a simple testimony that the holder has completed the four years' course of reading required by the CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE, and is enrolled as a member of the SOCIETY OF THE HALL IN THE GROVE.

A special feature of the diploma is the pyramid surmounted by the crown with the motto "Never be Discouraged." At the base of the pyramid and on every step are spaces for seals. This diploma looks ahead forty years. Other diplomas look back four years. This has a backward look, but a large and more far-reaching forward look. Now, hold it before you, and as the years go by add the seals. From each year's course select one book and make it your companion. Take, for example, the "Pomegranates from an English Garden," by Browning, which is one of the books to be read by the members of all the classes for the coming year. Take the book and carry it

with you. Read it and re-read it. Study it, and by it gain power. Select that book and make use of it this year.

Have your "Chautauqua Corner" and let your diploma be put into it. Put up your library case and fill the shelves with books bearing on the Chautauqua work.

Do all that you can to secure new members. Your next neighbor would read the course if he understood it. Twenty young people in your community would be lifted to a higher plane of life if they would understand the course of reading which the C. L. S. C. provides. They do not know about it if they do hear of it. They think it some elaborate course beyond their reach. They think it requires a great deal of writing, and they don't like *writing*; they are poor writers. They think it requires rigid examinations in the presence of witnesses, and they are wretched at the appearance of things. Tell them that it is a course of reading, show them what is to be read, explain the whole plan of the Circle to them; and remember that every student you induce to unite with

the Circle is one more life blessed and helped in many ways.

And now, may you carry away from Chautauqua sweet memories of the sun rising and sun setting, of the lake and the grove, of the Hall of Philosophy, of the Round Table and the Vesper services; of this great Amphitheater, crowded with people, listening to instructive and inspiring speech. And, wherever you go, carry all the strongest purposes and the highest aspirations which have been born here. And above everything, worship in a true life the God who loves you, and help your fellow-men every day with a love born of the love of this same God. And as you worship him and love your neighbor, your lives will grow richer and stronger with every passing year.

I now hereby present to you, in behalf of the Chautauqua Administration, these diplomas. They will be handed to you by friends whom I have appointed. I give them to you, and I pray that the Father's blessing, who "dwells in the midst," may be upon you, and abide with you always."

#### OTTAWA.

The C. L. S. C. at a trio of Assemblies has been reported to us by a nomadic correspondent of THE CHAUTAUQUAN who has had the privilege of visiting three of the summer Assemblies of 1885, and of observing their doings, with especial reference to the interests of the C. L. S. C. The first visit was paid to the Ottawa Assembly in Kansas, corporately known as "The Inter-State Assembly of Kansas and Missouri," but more appropriately named "The Prairie Chautauqua." This is the only Assembly held in a city park, by invitation of its mayor and common council; the only Assembly where all the people in the town close their stores in the evening, (and in the afternoon on special days,) in order to attend it; where the authorities bond the city to put up buildings on the Assembly ground, and where the citizens subscribe in addition several hundred dollars each year (this year several thousand) to equip the Assembly. It is needless to say that with such an enthusiastic constituency at hand the Assembly was a great success, with larger crowds, and, what especially delights the treasurer,—larger gate receipts than ever before; a success in the face of the most disagreeable weather, rain on nine of the eleven days, and such mud as only Kansas can exhibit.

The C. L. S. C. has a strong place in the hearts of the Ottawa Assembly. Five Round Tables were held, in which reports were received from forty local circles, represented by members on the ground. About fifty new members were enrolled for the class of '89, and circulars were sent out to all parts of the State. On the evening before Recognition Day (which was held on June 30) Chancellor Vincent arrived, and delivered by special request his lecture on "That Boy." On the next day the regular recognition services were held. A procession was formed, the seven members of the graduating class who were present walked through the arches—and through the opened files of their fellow C. L. S. C's., the songs were sung, the responsive services were rendered, and the diplomas conferred by the hand of the Chancellor, who gave a noble address on the C. L. S. C. and its aims.

In the evening, the camp-fire was kindled in the presence of three thousand people. Again the songs rose on the air, and hands were clasped in a great circle around the flame, and addresses were made by President Milner, Prof. Holmes, Mr. F. A. Hatch, and other speakers. Ottawa lights the earliest camp-fire of the season, and sends on the brand, as the signal to all the Assemblies on the continent.

#### FRAMINGHAM.

The nomad correspondent left Kansas on Monday, July 5, and hastened half-way across the continent to the New England Assembly at Framingham, Mass., which opened on Tuesday, July 14, and closed a fortnight later. The record of

this Assembly is like others, with able lecturers on the platform,—among them Col. Homer M. Sprague (whose matchless lecture on "John Milton" will not soon be forgotten), Rev. Dr. Bolles, with his finished addresses, in which the stereopticon and the speaker were both at their best, Dr. Butler on missions, Dr. E. E. Hale, and many more distinguished speakers; and with good work in the classes, where Rev. A. E. Dunning, Dr. J. L. Hurlbut, Prof. R. S. Holmes, and Mrs. M. G. Kennedy were the instructors. People talk of New England as cold, and its climate may be so (not, however, at Framingham in July), but its people are enthusiastic in the C. L. S. C. On the summit of the lofty hill around which are the tents and cottages of the Assembly, they have erected by subscription, a copy of the Hall of Philosophy, only a few feet larger. From it one can see afar an expanse of meadows and villages and streams, with a frame of mountains surrounding. The very place is inspiring, and it is no wonder that the Round Tables were rich in enjoyment, that the vesper service on Sunday afternoon was fragrant in its Sabbath incense, and that the votaries of the C. L. S. C. were wont to climb its steep path at matins to see the sun rise, and at twilight to look upon its setting.

Who of the elect company that sat down to the banquet of the New England branch of the Society of the Hall in the Grove, will ever forget those three hours when song and speech followed the supper, until the sun went down and the moon arose, and the voices died away, and we sat in silent thoughtfulness realizing indeed that the heavenly Father was in the midst!

The Recognition Day was attended by a very large audience. Seventy-five graduating members walked under the arches up to the Hall on the hill, and afterward received their diplomas from our Chancellor. The oration of the day was delivered by Prof. Luther T. Townsend, D.D., and the evening was lit up by the usual camp-fire, around which almost a thousand C. L. S. C's. joined hands.

The Framingham Assembly shows its devotion to the C. L. S. C. by having headquarters for each class, generally a tent trimmed with evergreen, and bearing the class-year and motto. At all hours of the day one could see groups of members in social converse in these tents, and the number of class meetings and literary gatherings announced from the platform was great. Indeed it would seem that several classes spent a large part of the time holding anniversaries in their tents. In no part of the land has the C. L. S. C. taken a deeper root or shown a stronger growth than New England.

#### OCEAN GROVE.

From Framingham it is but a short journey to the Ocean Grove Assembly, which this year takes its place in the line. We spent but a single day at this city by the sea. The As-



sembly was under the charge of Rev. B. B. Loomis, and its program promised good things. When we arrived at the auditorium, a well known ringing voice, dear to all Chautauquans was speaking, and we saw the Chancellor upon the platform. Chautauqua Day appropriately came in while the embodiment of the "Chautauqua Idea" was present, in Chancellor Vincent. The Chautauqua headquarters had been prepared under artistic eyes. Badges were ready for visitors, arches had been erected, and the songs for graduation rehearsed.

The procession was a novelty Chautauquans from a hundred miles around swelled the ranks. An old gentleman with the bronzed face of a farmer, over 70, walked beside a bright girl, his daughter, both wearing the insignia of "C. L. S. C." A company of beautiful children dressed in white, and each carrying a basket of flowers, first passed under the evergreen arches, then the president and members of the Ocean Grove Association, followed by the graduating class and members of all the circles represented. The march was continued down Ocean Pathway to the sea, and back to the Auditorium where for a couple of hours, the ritual, songs, and addresses delighted five thousand spectators.

A class of sixty-five graduates received their diplomas. In the evening a Round Table was held, under some difficulty from the rushing multitudes which were assembling for the lecture. From Ocean Grove the nomad correspondent journeyed to the Mecca of us all, Chautauqua.

#### LAKESIDE.

This most prosperous encampment of Ohio has brought the C. L. S. C. so prominently to the front by the will of the management, and the interest of the people, that Round Tables, conferences, specimen Local Circles, Public Recognition services are an indispensable part of the work of the Summer Meeting. The past summer brought a large and enthusiastic number of students together, every class from '82 to '88 being represented, except, perhaps, '84 which was not reported at the Round Table at which the special census was taken, though members of that class were believed to be on the ground. Illinois, Indiana, Michigan, Ohio, and Pennsylvania were represented; and a great number of local circles, as well as the individual members; lone but persistent readers who need no studious environment to make them studious. Quite a goodly number of new students caught the inspiration and entered the "Class of '89," buying the books and beginning the work at once. The Recognition Day, Wednesday, July 29th. was a good day. At a given hour the members of the various C. L. S. C. classes, also the Alumni of the Normal Department, and the Boy's and Girl's Meeting gathered at the Park Fountain, and forming under the leadership of the President and Superintendent, the departments being led by the teachers of them, the Procession formed and, pursuing a previously arranged line of march, reached the Auditorium where the Recognition services occurred. The regular published Chautauqua readings and songs were used; an oration was delivered by Rev. Frank Russell, and a brief address of recognition was given by Rev. B. T. Vincent, in presenting the diplomas to the graduates present. The plans for "'86" propose all the "pomp and circumstance" of the Great Centre, providing the "Arches" and such Recognition services as the "Irrepressibles" who find their way to this beautiful ground and enthusiastic Encampment will enjoy their graduation scarcely less than those who are able to reach the "Headquarters."

#### CRETE.

A very significant fact in connection with the Crete Assembly in Nebraska was the demand for extra copies of the papers which contained reports of the proceedings. The *Journal of Lincoln, Nebraska*, in commenting upon the demand which had been so great as to compel them to print a special edition remarked that the circumstance, with one exception, was without

precedent with them, and adds: "The opening of these beautiful grounds at Crete is one of the notable events in our new and rapidly growing state. Our people are workers and take very little time for play. These grounds afford opportunity and offer temptation for something more of play. They may not unfitly be called a kind of State Park." The feeling among Nebraska people in regard to the Assembly and C. L. S. C. is one of characteristic cordiality. With true Western foresight they see the possibilities in both, and are taking them straight to their hearts. A "C. L. S. C. Day" on July 2nd, was one of the "Red Letters" in their ten days session. Twenty-seven graduates honored the occasion. There were speeches and songs and salutes, and—Dr. Vincent. What more needed to make a complete Chautauqua Day? At five o'clock a round table was held with all its delegates of informed conversation, earnest exhortation, cordial sympathy and loved song. In the evening the camp-fire burned as usual.

The attendance was large, the fire was a camp-fire, indeed, of no mean proportions and burned long and well, the speaking was good, the scene was at once weird and brilliant, novel and inspiring; the whole atmosphere was such as comes only of hearty good fellowship; it was flavored with the spirit of the hour, and that spirit was Chautauqua idealized.

On the morning of the 9th, an hour was taken for the annual business meeting of the Nebraska State C. L. S. C., which was organized last year, and of which all members of local circles in the state are members. The only business required was to hear the report of the secretary for the last year, and to make choice for the ensuing year, of officers as follows: President A. E. Dunning, Boston; vice-president, T. H. Leavitt, Lincoln; secretary, Miss M. W. Merrill, Crete. The remainder of the hour was spent in social Chautauqua style and the meeting adjourned.

From this State Union we are expecting great things this year.

#### MONTEREY.

The sixth Pacific Coast Assembly of the Chautauqua Literary and Scientific Circle, held from June 29th to July 10th, in numbers, in interest, in a harmonious combination of instruction and entertainment, ranked perhaps higher than any past Assembly. Pacific Grove was never before in such perfect condition to make its designs comfortable. The well graded streets, abundant water, excellent drainage, and faultless restaurant. All combine to make one's stay amid the ever fresh beauties of sea and shore thoroughly enjoyable. A score of picturesque cottages have been lately built, and the older places have taken on new charms in the growth of plants and trees. The "Hall in the Grove" has this year blossomed out under artistic fingers till it has become a bower of fragrant beauty.

All of the lectures delivered and essays read at the Assembly were excellent, many of them of the very highest order. All criticism has consisted of commendation. Especially is this true of a series of lectures on Greece delivered by Major Dare. They brought the fresh gleanings of a most observant traveller in the very land which has been the subject of C. L. S. C. reading during the past year—the classic land of Greece.

The Pacific Grove Chautauquans feel that they have been highly favored indeed to see Old Hellas in the splendid word pictures of this enthusiastic and brilliant orator.

On Friday, July 10th, was Recognition Day, when eight of the more than thirty graduates from the Pacific Branch received their well-earned diplomas from President Stratton's hand, and listened to his impressive address. Two of the graduates read excellent essays. Miss Emma Burbank, of Santa Rosa, upon "Habit in Thought," and Miss Margaret Huston, of Petaluma, upon "A Day at Old Chautauqua."

The venerable Dr. Burrows, of the San Francisco Theological Seminary, was present, and said although he had all his

life been an educator, and consequently a frequent attendant upon college commencements, he had never attended more delightful or creditable exercises. His judgement was confirmed by all present.

The business meeting of the Assembly showed the healthful growth of the C. L. S. C. on this coast, and resulted in the reelection of all the old officers. The parting Round Table on Chautauqua Beach was a scene of friendly greeting and interchange of experience long to be remembered. Only as the evening shadows fell did this most pleasant circle of friends bid each other a lingering good bye.

#### LAKE DE FUNIAK.

This assembly opened its first annual session on Wednesday, Feb. 13, and closed it on Monday, March 16. The attendance was not large, but the program was excellent and enthusiasm ran high. Attention was given to the work of the C. L. S. C. from the first, and the first installment of the class of '89 enrolled here. Chautauqua day was February 26. The grounds were beautifully illuminated, and after the evening lecture by Prof. C. E. Bolton, Chautauquans, to the number of a hundred or more, repaired to the place of the camp fire. Chautauqua songs were sung, and brief addresses were made by Dr. O. P. Fitzgerald, of Tennessee; Dean A. A. Wright, of Massachusetts; W. A. Candler, of Georgia; Dr. J. B. Hawthorne, of Atlanta; Prof. W. D. Bridge, of Conn.; Senator John Fairbanks, of Illinois; and Prof. W. F. Sherwin, of Boston. Since that first C. L. S. C. day at the Florida Chautauqua, a local circle has kept busily at work, and on every Sabbath at 5 o'clock the Chautauqua Sunday vesper service is held. Here as at Chautauqua a memorial bell, "The Longfellow bell," rings every Sabbath at the five o'clock hour.

The promise for C. L. S. C. work in all the region around is excellent. Longfellow memorial day, Feb. 27, will hereafter be observed as Chautauqua Day.

#### THE ARKANSAS CHAUTAUQUA.

The new assembly at Siloam Springs is an illustration of what the people of an inland country town may do in the way of Chautauqua work. Through the indomitable energy of Prof. E. Dolgorouki, a stock company was organized and a fine Amphitheatre erected. The entire village entered heartily in the scheme, the authorities donating the ground for the building. A fine program was announced and carried through to the great satisfaction of the people. Wednesday, June 13, was set apart as Chautauqua Day. An address was delivered in the Amphitheatre to a large audience on the Chautauqua Idea. A round table was held at which numerous questions were asked and answered. The result was the enrollment of about one hundred new members of the class of '89. In the evening a huge camp fire was kindled upon a bluff, overlooking the village. Speeches, songs, and good feeling characterized the occasion.

Unless we are greatly mistaken the coming year will witness a large increase in the lists of the C. L. S. C. in Arkansas, and if so, much will be due to the faithful work of Prof. Dolgorouki and the Arkansas Chautauqua.

#### WASECA.

At Waseca, Minn., is one of the younger assemblies, but it gives promise of long life and great usefulness. Near the village of Waseca, lies Clear Lake, into the east side of which puts a bold promontory of some thirty acres in extent and covered with a forest of fine beech and maple trees. Here full fifty feet above the level of the lake are the beautifully laid out grounds of the Maple-Wood Park Association. A fine hotel, and large tents for lecture and class rooms, together with numerous tents for camping, make a picturesque sight, and offer shelter and comfort to the camper. Thursday, July 9, was recognition day here. The platform of the huge tent used as a taber-

nacle was tastefully adorned with flowers, evergreen, and the mottoes of the C. L. S. C. The address of the occasion was delivered by the Rev. R. Frank Bristol, A. M. of Chicago. After the recognition service, a diploma was given to one member of the class of '85. The day closed with the usual camp fire, the second held here. A number of converts were made. The wide-awake directors of this assembly have offered to erect for C. L. S. C. headquarters on their grounds, a fine building, to cost not less than one thousand dollars, which will undoubtedly be ready for dedication in July next.

#### ISLAND PARK.

Island Park, Ind., Assembly was favored this year in having the President of the Chautauqua Board, Hon. Lewis Miller, present for recognition day. The day was a beautiful one, though warm, and a great crowd of people was on hand to enjoy the program of good things which had been provided. At 10.30 a. m. the graduates and members of the C. L. S. C. to the number of about three hundred met at the Normal Hall, and were escorted by the Bryan band to the new C. L. S. C. hall, where brief dedicatory services were held. The building, though not expensive, is well adapted to the use for which it was intended. A unique device in the decoration on this occasion was a series of banners sent by the local circles of the cities and towns, adjacent to and interested in Island Park. Some of them were very fine, and another year will be an interesting feature of the procession. The Island Park Branch has a new and elegant silk banner, thirty-six by seventy-two inches in size. It is of national blue, with a lapel at the top of old gold. On the lapel in a half circle are the letters C. L. S. C., and under the center of the circle the monogram of Island Park Assembly. In the center of the blue field is the Hall in the Grove, and grouped around it in an artistic manner are the monograms of the four societies of the C. L. S. C., while on a pendant at the bottom is the device which appears on the new C. L. S. C. badges. The whole is richly set off by heavy bullion fringe and tassels. The monogram work is all in gold, and is the work of the Assembly artist, Mr. J. Harry Kellogg, of South Bend, Ind.

At 2 p. m. the procession formed in two divisions, and marched to the tabernacle where the public recognition service was held, and thirty nine members of the class of '85 received their diplomas from the hand of President Miller. At 8 p. m. the crowd marched to the place of the camp fire through an illuminated way made beautiful by Chinese lanterns, rockets, Roman candles, and colored fires. At the camp fire an original poem, written for the occasion by Wallace Bruce, was read by the author. Speeches were made *à la* Chautauqua, songs were sung, and thus closed a memorable day at Island Park.

#### MONONA LAKE.

Monona Lake, Wis., Assembly has many unique features. It is located near a city of twenty thousand inhabitants, the capital of the State. There is not a hotel nor a cottage on the grounds. All the people dwell in tents. During the recent session four hundred and sixty nine were occupied. It was supposed by the tenters this year, that they enjoyed a monopoly in the matter of storms, but Chautauqua takes the prize in that as well as some other things. The new C. L. S. C. building is original both in design and the material out of which it is built. It is of rustic cedar, after a design by a member of the Fond du Lac Local Circle, and will accommodate easily three hundred people. The officers of the Monona Lake branch of the C. L. S. C. have been very active all the year, and have succeeded in raising one half of the money needed for this building. August 5th was set apart as Chautauqua day. The new rustic temple, as it is called, was dedicated in the morning, and on the afternoon the Recognition Service was held in the tabernacle. The address was delivered by Bishop R. S. Foster, D. D., and listened to by a very large audience. At the close

# RECOGNITION DAY AT THE ASSEMBLIES.

of the address Messenger Gillet delivered diplomas to sixteen members of the class of '85. Chautauqua work in Wisconsin has been advanced in many ways by the efficient work of the officers of this branch, President Rev. F. S. Stien, of Fond du Lac, and Mrs. W. M. Millard, of Milwaukee, Wis.

## MAHTOMEDI ASSEMBLY.

On the morning of Aug. 12, an excursion train pulled out of the St. Paul depot with about three hundred Chautauquans, bound for Great Bear Lake, Minn., where are located the grounds of the Mahtomedi Assembly. The grounds need the expenditure of a large sum of money, but when such expenditure is made will be unsurpassed. They are provided with a few cottages, a comfortable though small hotel, and one of the finest amphitheatres in the land. At two p. m. the public recognition service was held. The platform was beautifully decorated for the occasion. Some five hundred or more people were present to participate in and enjoy the service. Four members of the C. L. S. C. received their diplomas, including Mrs. Emily Huntington Miller. The Superintendent of Instruction for the State of Minnesota, and several pastors of city churches in St. Paul, Minneapolis, and Stillwater, occupied places on the platform, and delivered brief addresses. Within thirty miles of this place there are three hundred thousand people who ought to be brought under the influence of the C. L. S. C. An annual recognition service will be held here, and, probably, an assembly under the auspices of the city local circles of St. Paul and Minneapolis.

## MONTEAGLE.

The Assembly held at Monteagle, Tenn., from Aug. 4 to 28 was rich in C. L. S. C. work. We are sorry not to be able to present our readers a detailed account of the work done. During the entire session there were frequent Round Tables and Vesper Services held. The attendance was always large at these, and the interest aroused brought in very many new members for the Class of '89. Saturday, Aug. 8, was C. L. S. C. Day. Though there were no graduates present, an annual address was delivered by Dr. J. H. Carlisle, President of Nofford College, Spartansburgh, S. C. The address was received with great favor by the members of the circle present, and aroused general interest among visitors at the assembly. A camp fire with all its delights was held in the evening. The Monteagle folks have a C. L. S. C. festival peculiar to themselves, we believe; it is the Oak Leaf Festival at which the ceremony of the building of the letters of the C. L. S. C. by members of the circle is performed. This is done by each member in turn pinning an oak-leaf on a white cloth-covered board placed on the stage of the hall. When the leaves are pinned on, some suitable sentiment relative to the oak is expressed. When the pinning process is ended, the letters C. L. S. C. shine on the white background. The serving of the ash-cake is another feature of this festival.

The President of the C. L. S. C. in Tennessee deserves much credit for the pleasant entertainments of this season. This lady, Miss Emma Brown, of Memphis, has spared neither time nor trouble to advance the interest of the C. L. S. C. at Monteagle. That her efforts have met with abundant success is evident from the large and enthusiastic crowds which attend entertainments given by the circle.

## ENCHANTED ISLAND.

On Friday, June 26, there was held at the Enchanted Island, Lake Minnetonka, Minn., the first meeting of the C. L. S. C. Assembly of the Northwest. About one hundred Chautauquans from St. Paul, and over double that number from Minneapolis spent the day at the lovely lake in appropriate exercises, and in the organizing of a permanent association. The session was opened by a telegram from President Miller,

and a letter from Chancellor Vincent, which with their replies, we print here.

AKRON, OHIO, June 25, 1885.

J. LEWIS KEOUGH, St. Paul:

Yours received too late for letter reply to the St. Paul and Minneapolis C. L. S. C. Greetings to members of the Circles. The Chautauqua banner is waving; expect a hundred thousand for 1886.

(Signed) LEWIS MILLER.

And the following letter from Chancellor Vincent, who had been invited to be present.

PLAINFIELD, N. J., June 15, 1885.

MY DEAR SIR:—Your favor of June 10, was received this morning. I am rejoiced to learn of the proposed reunion of the members of the C. L. S. C. in your region on the 26th inst., and I am equally sorry, for my own sake, that I cannot be with you to enjoy the good-fellowship of the occasion, nor do I now know of any "prominent Chautauquan" who will be in the Northwest at that time. But what need has a company of loyal Chautauquans of anybody but themselves; will not you all as friends and fellow-students be there? Will not the lovely lake, and the all-encompassing land, and the over-arching heavens be there? And will not our Heavenly Father be in the midst?

With memories of Greece, and her sages and heroes, with memories of scientific marvels among which you have wandered for a year, with love of the great circle, the glow of the camp fire, the songs of the brotherhood—what more do you need?

I salute you all, I bid you go forward in your course of reading and working. Urge others to join the C. L. S. C.; observe memorial days; project future summer meetings; come to Chautauqua—as many as can—and in all things that pertain to the largest, broadest, noblest, purest living, may you have inspiration and strength from the Heavens!

Yours in the blessed service of the C. L. S. C.

(Signed)

J. H. VINCENT.

To Mr. J. L. KEOUGH, St. Paul.

To which the following replies were ordered to be sent:

ENCHANTED ISLAND,  
LAKE MINNETONKA, MINN., June 26, 1885.

HON. LEWIS MILLER, President C. U.

We reciprocate your greetings! We are coming, one hundred thousand strong!

(Signed)

CHAS. W. JOHNSON,  
JOHN DOUGLASS,  
JAMES SNYDAM.

And to Chancellor Vincent, as follows:

ENCHANTED ISLAND,  
LAKE MINNETONKA, MINN. June 26, 1885.

REV. J. H. VINCENT, D. D. Chancellor C. U. and Sup't Instruction C. L. S. C.

DEAR FRIEND AND FATHER:

Your kind and expressive letter of recent date was read to us today under the shade of the oaks, and within the sounds of the ripples of Minnetonka. We regretted your personal absence, but rejoiced in the reading of your letter which seemed to convey to us much of the hope and inspiration and enthusiasm of your spirit. We met, sang, prayed, talked, and took the first steps toward organization. We have lighted the camp fire of the C. L. S. C. on these bluffs, and it is our purpose to "never be discouraged;" but we will persevere until the light of these beacon fires illumine the whole Northwest.

(Signed)

C. W. JOHNSON,  
JOHN DOUGLASS,  
JAMES SNYDAM.

Following the reading of the letters was a business session, discussing a permanent organization, a camp fire, speeches on Chautauqua in the church, in the home, in business, "non Chautauquans—How to cure their sadness," Chautauqua and



the North West, and finally adjournment. May the Chautauquans of the North West find their way to the Enchanted Island another year in tenfold numbers.

MAINE CHAUTAUQUA ASSEMBLY.

The second annual session of the Maine Chautauqua Union was held at Martha's Grove, Fryeburg, Me., July 27 to Aug. 1, 1885. The program was excellent, and a most enjoyable week was spent by the members of the C. L. S. C. at this lovely spot.

There was but one graduate of the Class of '85 present at the meetings, Mrs. E. A. G. Stickney, of Brownfield. There will be fifty or more graduates next year, and there will be a special service for the class of '86, and an address by some able speaker upon that occasion. Mrs. Nutter, the founder of this assembly, has made many improvements at the Grove, and has erected a beautiful hall for the use of the Chautauquans. This hall was dedicated July 28 at 2 p. m., and a large and enthusiastic audience witnessed the ceremonies. The hall is octagonal in shape, with a tower from which floats the C. L. S. flag. The interior was beautifully decorated on the day of the dedication with flags, flowers, evergreen, and bunting, for the occasion.

The following letter from Chancellor Vincent was read:

CHAUTAUQUA, N. Y., July 13, 1885.

MY DEAR FELLOW STUDENT:

You ask for a letter to be read at your C. L. S. C. reunion at Fryeburg this season. I am so much crowded with work at this time that it is difficult for me to respond to your request.

I rejoice to know that the hall has been erected, and that you are so deeply interested in the great C. L. S. C. work.

A few days ago, I received a communication announcing that a circle of eight hundred members had been organized in Japan. We are almost daily receiving applications for information and membership from Russia. So the good work goes on, and I foresee the time when, lifted up above all sectional strife, and above all mere local and denominational differences, and above all human jealousies and rivalries, men shall stand among the heights of culture and faith, beholding the excellent glory of the Heavens above, and appreciating from that point of view, the true worth and dignity of things that belong to the earth.

I bid you God-speed in your work of reading, worship, and service. May you all be more to our common humanity, and your lives become well pleasing to God through the blessed ministries of our Circle.

Salute all the members of the circle who may be present, and wish them for me, abundant prosperity in things of the earth, and in things of the life to come.

Sincerely yours,

J. H. VINCENT.

The dedicatory address was delivered by Rev. Edgar M. Smith, President of Kent's Hill Seminary. The ball, at the request of Mrs. Nutter, is to be known as the "Martha's Grove Chautauqua Hall."

During the meetings, a constitution was framed and adopted, which fixed the place of meeting of the Maine Chautauquans at Martha's Grove, Fryeburg, Me., and changed the name Maine Chautauqua Union, to the Maine Chautauqua Assembly. It also provides for a longer session than one week, and fixes the time of meeting to be as near the 25th of July as the Executive Committee think advisable.

The day after the close of the assembly, the Chautauquans went on a grand excursion among the mountains, through the "Notch" to "Crawfords" and "Fabyans," where were obtained some grand views of the cloud capped summits of the White Mountain range. "Beecher's Cascade," "Idlewild," and other places of interest were visited. It was a day long to be remembered, and a fitting close to a week of social and intellectual enjoyment. It was also an occasion of a mutual ex-

change of good byes and greetings, until another year, when all hoped to meet again to celebrate the third session of the Maine Chautauqua Assembly, under more favorable auspices than ever before.

PUGET SOUND.

The sudden growth of the C. L. S. C. work in Washington Territory we noticed in the last volume of THE CHAUTAUQUAN. The new company seems determined to have all the peculiar advantages which the organization which they have entered, has devised to promote its interests. Last winter they gave two courses of valuable lectures, and this summer have held an assembly, which has been remarkably successful. Vashon Island was the point selected for the assembly and an excellent eleven days program was carried out, beginning August 3. The arrangement of the time was admirable. All the leading public interests of the region were given a day. There was a public school day, college day, W. C. T. U. day, a Christian Congress, and, of course, a Chautauqua day. The latter was observed by addresses on the need of higher education, and the presentation of the Chautauqua idea as a means of supplying that need. Chautauqua was represented by a gentleman who has spent several summers at the Lake, and who received a diploma there in 1884. Of course there was a camp fire with songs, speeches, and recitations. One addition to Chautauqua festivities, these Pacific friends all have, a clam bake. We have to be content with a pickerel bake. Our Puget Sound friends made a great success of theirs. A good feature of the work in this section is the interest which the leading educators and ministers are taking in it. From the colleges, schools, and churches of the whole surrounding country, the leading men are coming to help on the undertaking.

SOUTH AFRICA.

The following explains itself, and gives a glimpse into still another field of Chautauqua work:

HUGUENOT SEMINARY, }  
WELLINGTON, June 30. }

*The Chautauqua Assembly of South Africa to the Chautauqua Assembly of Chautauqua, U. S. A., sendeth greeting.*

Beloved, our prayer before God is that you may prosper and be in health, even as your souls prosper. Our beloved leader, Chancellor Vincent, will tell you how the slip—a little one—which was taken from your vine, has taken root and grown and spread forth its branches abroad. To-morrow morning closes the first Assembly in South Africa. How we wish that we could give you an adequate idea of the delight and pleasures of the few days which, "according to the good hand of our God upon us," have just passed. We ask you for your prayers that the Chautauqua idea may grow, and become as great a blessing to our beloved South Africa as it has to America. In behalf of the South African Branch of the Chautauqua Circle.

THERESA M. CAMPBELL,  
Vice President.

HUGUENOT SEMINARY, }  
WELLINGTON, June 30, 1885. }

*Dear Chancellor Vincent:*—We are just bringing to a close our first S. S. Assembly. We consider it a great success. We commenced on Saturday at 2 p. m., and close to-morrow at 10:30 a. m. Our friends have helped us most beautifully. On Saturday afternoon we had the welcome address from the President of the local circle, a lecture by Mr. Heale, the South African historian, a paper explaining the Circle, which I had the pleasures of reading, and a Round Table. In the evening we had a Vesper Service, the same you use on the first evening of the Assembly. Sunday, delightful conference and prayer meetings, Normal S. S. teaching illustrated, Bible Readings, and to crown it all, a most delightful communion service. Monday morning, two papers on "Impressions of America," by some friends who have recently returned from a trip there, and a

model of the "Tabernacle" was exhibited and explained. In the afternoon a lecture on "Number," by one of the professors in the Theological Seminary, and a paper. In the evening a most charming lecture on "Poetry and Wordsworth" by the principal of the Normal College in Cape Town. This morning we had a lecture on "Frances Ridley Havergal," illustrated by her music and hymns, and a paper on the missionary work in Africa. This afternoon a fine lecture, given by one of the professors from the Stellerbosch College, on "Memory." This evening a lecture on "The higher education of women, its duties and responsibilities," by our *one* lady physician. Tomorrow morning we have an address on "The needs of Africa," and the president's farewell words. Sunday at 6 o'clock, we had the Vesper Service. It was a great success. Besides what I have mentioned, we have had classes in kindergarten, drawing, etc. The weather has been simply perfect, and our audiences remarkably good; between two and three hundred have crowded in to everything that has been going on. I resigned my position as president, but found myself at once elected as vice president. Rev. G. R. Ferguson has been elected as our president. The secretary remains the same. Our sessions at the Round Table have been very interesting. You must please excuse this hastily written account, but I wanted you to get it in time for the Assembly, so it must go by this mail, and I am writing after midnight, so as to catch the mail to-morrow morning. With kindest regards, I remain, Yours truly,

THERESA M. CAMPBELL.

#### MOUNTAIN LAKE PARK ASSEMBLY.

Nowhere upon this broad continent can there be found a more lovely place for the annual gatherings of the members of the C. L. S. C. than Mountain Lake Park, Md., upon the very summit of the Alleghenies. The grounds belonging to the Association, comprise about eight hundred acres, very eligibly located along the line of the Baltimore and Ohio Railroad, between Deer Park and Oakland, in Garrett county, Maryland, at a distance of two hundred and thirty miles from Baltimore, and one hundred and fifty miles from Wheeling, W. Va. Upon the east is the romantic Seventeen Mile Grade, and upon the west the still more famous Cheat River Grade with its magnificent scenery. A few miles away at Eagle Rock, the edge of the plateau is gained, and a broad outlook is given over the Potomac Valley, and in another direction, at the distance of ten miles, the summit of the loftiest range of Alleghenies is reached. The park was purchased and named in 1881, and, though but four years old, so rapidly has the place grown in favor, that a large part of it has been reclaimed from its original wilderness,

and is adorned with many beautiful cottages, which for the past two months have been tenanted by those who have come here in search of health, pleasure, rest, and intellectual enjoyment. Several associations have held their annual reunions here in the past summer. Schools of photography, language, and art have had successful sessions. The fourth assembly was one of exceptional interest. Its lecture platform was well manned, and its specialties were varied and largely attended. The C. L. S. C. interest waxed warm. The Round Tables of the Mt. Lake Park Circle were full of interest, and were presided over by the President of the Circle, Rev. John T. Judd, of Lewisburg, Pa., to whom they were indebted on Recognition Day for a very suggestive and able lecture on "Self Help," the day itself being duly observed, and closing with the customary Camp-Fire, Corn-Roast, impromptu addresses, and Chautauqua Songs. Mountain Lake Park Assembly is doing good work for the C. L. S. C.

#### ROUND LAKE.

Recognition Day at Round Lake, N. Y., was a day of rich and choice things. To begin with, the day was perfect—a day born for the occasion, and right royally were the day and occasion used to further the interests of our C. L. S. C. work. The congregation was large and enthusiastic, and ready for the best things.

The morning lecture was by Rev. John De Witt Miller, of Philadelphia. Subject "Uses of Ugliness." It was thoughtful, crisp, and full of bristling points, delivered with an emphasis that commanded attention and applause.

Recognition Services were at 2 o'clock. There were nineteen graduates. They formed at the Academia, and marched under the Arches to Alumni Hall, where they were met by Chancellor Vincent and the choir, under the lead of Prof. Van Olinda. A line of march was formed. A fine band of music led the procession to the new and beautiful Auditorium, where a congregation of four thousand was eagerly waiting for the address of Chancellor Vincent, and they waited to purpose. The Chancellor was at his best.

Many people were won to the work, and circles will spring up in a score of villages.

The Round Lake people are planning largely for better things for next year. The "VINCENT CIRCLE" of Troy, the banner circle of the world, nearly two hundred, will graduate over one hundred next year, and they will receive their diplomas here.

ROUND LAKE SUNDAY SCHOOL ASSEMBLY sends its heartiest greetings to all assemblies, assuring them it is heart and hand in this grand C. L. S. C. work.

#### ANSWERS.

BY SARAH DOUDNEY.

Summer wind, let the hawthorns rest,  
Leave the blossom to deck the bough.  
"Nay, I scatter them east and west—  
Who knows where they are drifting now?"

Gentle sea, let the white sails stay;  
Life is brief, and to part is pain.  
"Nay, I carry them far away—  
Who knows when they may come again?"

Father Time, let the dreamer be;  
Spare the visions that charm my sleep.  
"Nay, I laugh at thy dreams and thee;  
Thou shalt lose them, and wake to weep."

Wind, and billow, and ruthless Time,  
All your triumph shall soon be past!  
I am bound for a fairer clime,  
Where lost treasures are found at last.

Blooms of summer, and loves of old,  
Hopes that faded and seemed to die,  
Things more precious than gems or gold  
God has stored in his house on high.

## THE TWELFTH CHAUTAUQUA ASSEMBLY.

The Twelfth Chautauqua Assembly is another illustration of the possibilities which can be made to reveal themselves in undertakings at the application of the touchstones of patience, hope, and industry. It was but reasonable to suppose, many thought, at the beginning of the session, that there would be but little change in the work this year; it was difficult to imagine how changes for the better could be made or new features introduced. It seemed as if Chautauqua had already been made as good as it could be. The fertility of the managers and the possibility in the work were but poorly appreciated by those who argued in this way. It did not take many days of observation to prove that the Twelfth Assembly was a year's growth ahead of the eleventh. "Advanced" was stamped on every department.

The session of '85 was divided into four sections: the preliminary session beginning July 7, the July meetings, the Assembly, and the after-week. In the July meetings were included three weeks of the Schools of Language, and the Teacher's Retreat. Of the former institution the prospectus published in the last volume of THE CHAUTAUQUAN gives an excellent idea. A review of the session of '85 must afford the authorities and teachers great satisfaction. The attendance was large, one hundred and sixty in all, representing twenty-three States; their pupils were of the best material; the work was harmonious and profitable.

The Teacher's Retreat was under the control of Prof. J. W. Dickinson of Mass. Its departments were manned to do the ablest and most advanced work. A large number of pupils entered the Retreat representing twenty States and Canada. Two-thirds of the whole number enrolled were teachers, many of them of large experience. As a whole, the school was of extraordinarily good working material. Its members came for a purpose and met their instructors with sympathy. They were as eager to get at the best their teachers had to give, as they, to give their best. The opportunities were excellent. Prof. Dickinson in his expositions on psychology unfolded the principles on which all real teaching lies, and opened many eyes to the supreme importance of these vital principles. The teachers, after having been instructed to develop minds instead of erecting machines in their pupils, were not left without methods for doing this. Profs. Martin and Kendall gave admirable illustrations for logical teaching. A variety of special classes was provided and the interest and zeal with which they were improved showed how they were appreciated. The Teacher's Retreat enjoyed, too, an admirable course of lectures. Drs. Sims, Stocking, and Alabaster, each delivered several lectures. Dr. Wallace Wood spoke on "The Roman People;" Prof. J. C. Freeman, on "Around Vesuvius;" Leon H. Vincent, on "A Trip Through Italy;" D. H. Muller, D.D., on "Hereditry;" Dr. D. H. Wheeler, on "Memoires of Life in Italy;" H. C. McCook on "Homes and Habits of Ants;" Dr. George W. Miller, on "Luther;" besides some half dozen others of as great merit. These lecturers are all men of large ability and careful training. Chancellor Vincent, through July as during the whole season, was prolific in addresses, in which he combined in happy proportion, thought, sentiment, and inspiration. In elasticity he remains the same, but in resources, cogency of thought, and power of expression he is still a growing man.

These mid-summer meetings brought out crowds of people; cottages were opened earlier than usual. When the Assembly began it was with a settled community. The work of July had filled the atmosphere with high thoughts and enthusiasms. The assembly found an established *esprit du corps*. It was a query with the July *habitues* where the coming program

would compare with what they had enjoyed; but they found there was no mental chill in the August air. The month was rich in great names: Colonel Homer B. Sprague, Bishops Foster and Foss, Drs. Buckley, Freeman, Sexton, and Deems, Edward Everett Hale, Hon. George W. Bain, and Mr. Charles Barnard, Mrs. Ellen Foster, and a score of others enriched the program. New specialties peculiar to the Assembly, were introduced. There were provisions made for all grades of Bible students: Boys' and Girls' meetings for the young; the Normal, Advanced Normal, the School of Church Work, Devotional Hour and Bible Readings for the elders; lectures on the models, and on the treasures of the museum for all. Special days gave opportunity for the representation of a variety of interests, such as international Sunday-school work, temperance, denominational work and the like. The broadest freedom was given on these occasions to the speakers. "I never padlock any lips on this platform" was the motto which the presiding genius announced to his audience. The Schools of Language, of course, continued during the Assembly, and in connection was a great variety of special departments, continued from July. There were classes in elocution, calisthenics, microscopy, penmanship, phonography, type-writing, stenography, geology, forestry, and a dozen more subjects. The opportunities were varied enough to suit any one.

There were some new developments announced during the Assembly. First and most important was the completed plan for the Chautauqua University. By the scheme presented the University was divided into the following departments: the Assembly, the Summer session of the Schools of Language, the C. L. S. C., the School of Liberal Arts, and the Chautauqua Press. Advanced plans for work in all these departments were provided for. The announcement of the School of Liberal Arts was particularly satisfactory. Extraordinary pains had been taken in the preparations for this department by the faculty. Every point had been carefully discussed and decided upon. The announcement was no more than a fair representation of what this department of the University is now prepared to do for its students. The faculty which it has secured is rich in strong names. Each section is manned by some eminent leader in that line of study. There is, also, a true university breadth in the variety of studies which the school offers, while the courses outlined for the different sections are quite as exact in their requirements as similar courses in any university with which we are acquainted. As laid before Chautauquans at the recent session of the Assembly, the School of Liberal Arts offers rare opportunities to young and old who for any reason have been debarred from the advantages of a college course. In connection with the announcement of the School of Liberal Arts, particular stress was laid upon the relations of this school to the summer session of the Schools of Language, showing the latter to be supplemental to the former, and urging all who entered the University to arrange to attend the summer school if possible.

The nature of the last department added to the University, the Chautauqua Press, needs, perhaps, a word of explanation. From the incipency of the Chautauqua idea it has been found necessary to produce books to fit the needs of the various departments. In the C. L. S. C., in the Seal Courses, in all departments, books of special nature have been required. How to produce such as were needed, at low cost, has been a trying problem to our leaders. They have worked cautiously and slowly, but, at last, believe that they have found a solution in the Chautauqua Press. Realizing that they had a great constituency looking to them not only for good books, but cheap



books, they resolved to take the matter of manufacturing the books which they prescribed, into their own hands, not only to plan, suggest, outline them, but to go into business and make them, also. They knew that by so doing they could make cheaper books, and at the same time save to the Chautauqua University a fair profit. The appropriateness and feasibility of this scheme must be evident to every one. It was carried out, and the Chautauqua Press was established at 117 Franklin St., Boston. The first fruits of the undertaking were on exhibition at the Assembly; the four volumes of the dainty "Garnet Series" prepared for the new seal course, and the Gem Calendar. The books are as exquisite little volumes as can be found in a day's searching. The print and paper are excellent, and the binding, that charming smooth linen which always has such a chaste appearance. The price of the books is very low—seventy-five cents each. The Gem Calendar some of our readers knew last year, but it is so much prettier and better this year that it will be worth making its acquaintance again. This new enterprise enlarges the possibility of the whole circle of Chautauqua work. It enables the constituency to get the best books at the lowest price, and at the same time to know that all possible percentage to be derived from their purchases is going into the revenues of the institution to which they belong, where it will be used for enlarging and perfecting the opportunities which they enjoy. This wise scheme is meeting with cordial support from all concerned.

The C. L. S. C. took an important step in relation to Chautauqua this summer. It has been for years a dream of the management to place a chime of bells on the Point. They were, however, unwilling to add to the debt of the institution. To meet this expenditure a scheme was proposed by Chancellor Vincent, and heartily adopted by the representatives of the C. L. S. C. present. It was this: Chancellor Vincent is writing a book on "Chautauqua" to which President Lewis Miller has promised a preface. The author made this most generous proposal to the C. L. S. C.: To give them the book to publish in such a way that neither they nor the publisher should make anything from it, the proceeds to be turned over to the fund for the chime. The committee to which the matter was referred brought in a report in which they recommended the publication of the book by the C. L. S. C., the same to be printed by the Chautauqua Press. They approved of the proposition that the book shall be a volume of about 300 pages, to be sold for \$1.00 a copy to the members of the C. L. S. C., and the retail price to be \$1.25.

The book is to be ready about the first of February, 1886, and among other things will answer the questions, What is Chautauqua? When did Chautauqua begin? What is the real aim of Chautauqua? What is the spirit of Chautauqua? What are some of the most striking pictures of life at Chautauqua? What are some of the things said at the C. L. S. C. Sunday Vesper Services and Round-Table? What is the future of Chautauqua? The book is to be published without

profit to the author, the printer, or the individual members of the C. L. S. C. undertaking its sale. The entire revenue resulting from the sale, over and above the first cost of manufacturing and distributing the book, is to go, first, to the purchase of the chime of bells now at Chautauqua, and, secondly, towards the extinguishment of the Chautauqua Assembly indebtedness. Immediate steps were taken to secure advance subscriptions for the book, and the following form of agreement was printed:

CHAUTAUQUA, N. Y., Aug.—, 1885.

I hereby agree to take \_\_\_\_\_ copies of Chancellor J. H. Vincent's book, *The Chautauqua Movement*, at the special C. L. S. C. price of one dollar a copy, the same to be sent to my address prepaid.

Address \_\_\_\_\_

Signature \_\_\_\_\_

The book "took" so well that, before the Assembly adjourned all of the bells of the chime had been taken by the C. L. S. C. classes of graduates and under-graduates.

Members of the C. L. S. C. all over the land can well afford to interest themselves in this generous plan of Chancellor Vincent. In the first place they need the book, in the next place they owe it to Chautauqua to help on all its schemes for brighter, better work.

The C. L. S. C. interests thrived wonderfully in the rarified Chautauqua air. Round-Tables and Vesper Services had all their wonted fervor and usefulness. The classes were more indefatigable than ever in their efforts to surpass each other in the number of meetings and excursions. Lagging members were brought back to the fold. New members were enrolled daily. The representatives from one city, Pittsburgh, Pa., dedicated a pretty octagonal Hall for their own use during the Assembly. They had raised the funds for it among themselves and made of it a social headquarters for all C. L. S. C.'s and friends from Pittsburg and vicinity. Their plan was so taking that the Washington delegation went home declaring that they, too, another year must have a home of their own. The C. L. S. C. office went into new apartments, commodious, well lighted and ventilated, a great improvement upon their former quarters. And so it went. Vigor, growth, enjoyment characterized the C. L. S. C. work of the 12th Assembly.

The After-Week deserves a word. A week of lectures was added to the usual program, continuing the session until Aug. 28. Upon the platform appeared, during this time, Prof. Wheeler, of Yale College, in an admirable series of historical lectures; William Noble, of England; Dr. Newman, in an address on Grant; Prof. W. H. Crogman; and others. The After-Week of this year and the preliminary session held in July are the beginning of the plan to be tried in 1886 of a ten weeks' session. There is a demand for such a session. The eight weeks of the present summer have proven how glad the public is to have the opportunity of enjoying for an extended period the variety and richness of the Chautauqua program.

I went, on a pleasant English Sunday, to the morning service at the Metropolitan Tabernacle, to hear Pastor Charles H. Spurgeon. The preparatory services occupied an hour. The sermon commenced at twelve, and lasted three-quarters of an hour. The speaker dwelt on the tact and delicacy displayed by our Lord in his conversation with the woman of Samaria,—the tenderness which forebore to accuse her. Anything like the absorbed attention of the great audience I have never seen. Some old men were wiping their eyes, and some young women had tears upon their cheeks; but no one moved; and sound there was none, except the rich, earnest, far-reaching voice of the speaker. It was such a sermon as suited the text,—full of invitation and of encouragement. Very vividly the speaker painted the tortures of thirst,—thirst in the desert, thirst amid

far-reaching solitudes of salt sea-waves. He begged those who were athirst to drink. Not to question their *right* to the draught, not to think they were not thirsty enough to claim it, but only to *drink*. His illustrations were the simplest, homeliest, and most telling that could be imagined. He held the breathless interest of his audience to the very end. \* \* \* \* \*

There was one, at least, of his thousands of hearers on that day, who will carry into far-off scenes the memory of that mighty congregation of earnest souls, and the sound of that mellow, far-reaching voice, pleading with sinful men to drink of the Fountain of Living Waters, and be athirst no more.—*Louise Chandler Moulton. In "Princes, Authors, and Statesmen of Our Time."*

## OUTLINE AND PROGRAMS.

### OUTLINE OF REQUIRED READINGS FOR OCTOBER.

#### First Week (ending October 8.)

1. Barnes' "History of Rome," from page 13 to page 80.
2. "Preparatory Latin Course," from page 11 to page 26.
3. "Modern Italy," in THE CHAUTAUQUAN.
4. Sunday Readings for October 4, in THE CHAUTAUQUAN.

#### Second Week (ending October 15.)

1. Barnes' "History of Rome," from page 80 to page 145.
2. "Preparatory Latin Course," from page 26 to page 51.
3. "Roman and Italian Art," in THE CHAUTAUQUAN.
4. Sunday Readings for October 11, in THE CHAUTAUQUAN.

#### Third Week (ending October 23.)

1. Barnes' "History of Rome," from page 145 to page 225.
2. "Preparatory Latin Course," from page 51 to page 76.
3. "How to Live;" in THE CHAUTAUQUAN.
4. Sunday Readings for October 18, in THE CHAUTAUQUAN.

#### Fourth Week (ending October 31.)

1. Barnes' "History of Rome," from page 225 to page 303.
2. "Preparatory Latin Course," from page 76 to page 101.
3. "Electricity," in THE CHAUTAUQUAN.
4. Sunday Readings for October 25, in THE CHAUTAUQUAN.

### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

#### FIRST WEEK IN OCTOBER. OPENING EVENING.

1. A Social Reunion.
2. Conversazione—The Best Method of Conducting the Circle for the Year.
3. The Adoption of some System to be regularly followed.
4. Election of Officers and Transaction of Preliminary Business according to this System.
5. A Birds-eye View of the Year's Reading, presented by some member.
6. A Talk—What Shall be the Social Features of our Circle this Year?

#### SECOND WEEK IN OCTOBER.

1. Map Exercise—Follow Questions at the bottom of page 13 in Barnes' "History of Rome."
2. Essay—The Topography of Rome.  
Music.
3. Selected Paragraphs concerning Rome, from Canto IV of "Childe Harold's Pilgrimage." By Byron.
4. An Analysis of Shakspeare's "Julius Caesar."
5. General Talk on the Readings of the Week.

#### THIRD WEEK IN OCTOBER.

1. Essay—Women in Roman Religion.
2. A Description of the Roman Forum, with chart, if possible.

3. A Contest—Questions asked on the Legendary History of Rome, given in the foot-notes in Barnes' History.

Music.

4. A Book Review—"The Last Days of Pompeii." By Bulwer Lytton.
5. A Description of the Chariot Races. (Among many spirited accounts given will be found the one in "Ben Hur," by Gen. Lew Wallace, and that in "Serapis," by Prof. George Ebers.)

#### FOURTH WEEK IN OCTOBER.

1. A Study of Shakspeare's "Coriolanus," by the whole Circle.
2. Essay—Provincial Roman Architecture.
3. Experiments in Electricity as given in THE CHAUTAUQUAN.
4. A Tourist's Party to the Architectural Ruins of Rome.
5. A Note-Book Comparison. Notes to be made by each member, during the month, of all difficult points, of points of special interest, or of whatever may have struck each as worthy of notice, and to be brought up on the last evening of the month for general discussion.

We wish to call special attention to the modifying word used in connection with "Programs." Some members of the C. L. S. C. seem to have conceived the thought that there was something of an arbitrary nature connected with these programs. Nothing could have been farther from the Editor's intentions. Oftentimes the arrangement of a program by local circle leaders is found to be a difficult task; lack of time, lack of books, and very many other causes help to render this the case; and with the thought that they may be useful to such, the programs are prepared. But no circle need pay the slightest attention to them unless it wishes to do so. Indeed, it would be far better for every circle to use them only as suggestions, and to adapt its programs to its own special needs and acquirements.

It would be a good plan for the present year, particularly as the study of Parliamentary Practice is to be pursued, for all the circles to follow closely a fixed system of conducting the exercises. Many circles have long adopted this plan and from it have derived one of their greatest benefits. To be able to conduct a society according to generally accepted rules is an acquirement which all should possess, and no better opportunity for gaining it could be presented than the Local Circle.

As guides in this work, should books of reference be needed, Chautauqua Text Book, No. 46, "Parliamentary Practice," by Rev. T. B. Neely; Cushing's "Manual;" or Robert's "Rules of Order" will be found good. The formal adoption of a Constitution and By-laws, and the rigid enforcement of them would be found among the best of the educational features of local circle work.

## LOCAL CIRCLES.

A vital part of the great C. L. S. C. organization is the Local Circle. In order that the work of this branch of the C. L. S. C. may be done satisfactorily it is essential that all local circles should report to Chancellor J. H. Vincent, at Plainfield, N. J. The Editor of THE CHAUTAUQUAN has nothing to do with the management of the C. L. S. C.; The magazine is simply the organ of the C. L. S. C. It contains one half the Required Readings and seeks in all ways that it may extend a knowledge of its beneficent work. It is our earnest desire that the information concerning the Local Circles published in THE CHAUTAUQUAN shall be exact and in harmony with the plans

of the Superintendent of Instruction. In order that such a result may be reached, we request presidents and secretaries of Local Circles, and all persons who write reports of the organization, studies or social work of circles to forward such reports to Chancellor Vincent at Plainfield, N. J. After their organization as a circle, with other items of official value, has been recorded, such parts of the reports as are of general interest will be forwarded to us for publication in THE CHAUTAUQUAN. We trust that all circles will heartily co operate with this plan for securing exact records of the Circles at Plainfield and interesting reports for THE CHAUTAUQUAN.

## THE C. L. S. C. CLASSES.

### CLASS OF 1886.—"THE PROGRESSIVES."

*"We study for light, to bless with light."*

#### CLASS ORGANIZATION.

**President**—The Rev. B. P. Snow, Biddeford, Maine.

**Vice Presidents**—The Rev. J. T. Whitley, Salisbury, Maryland; Mr. L. F. Houghton, Peoria, Illinois; Mr. Walter Y. Morgan, Cleveland, Ohio; Mrs. Delia Browne, Louisville, Kentucky; Miss Florence Finch, Palestine, Texas.

**Secretary**—The Rev. W. L. Austin, New Albany, Ind.

**Treasurer**—W. T. Dunn, Pittsburgh, Pa.

It is quite right that the members of the good Class of '86 should appreciate the dignity and privilege now falling to them in virtue of their position as Seniors in the Chautauqua course.

With commendable zeal they have mastered the successive annual reaches of study, and now with broadened view and well sharpened vision, they look forward over the remaining space toward the not distant goal. The "Progressives" feel an honest pride in the thorough work which marks the whole of their record, and it may confidently be assumed that this last year will surpass all the rest in success and "seals."

In the graces of good fellowship and generous purpose, and in studiousness, the Class of '86, in this its senior year, may be reckoned upon to justify more fully than ever its name and its motto.

It is believed that proportionally few have fallen out of the Class, and it is hoped that very many of those who have, will be inclined to renew study and self denying effort, and thus secure the satisfaction, profit, and honor of graduation with the class. Classmates will be only too happy to encourage and aid all such as may strive to reinstate themselves among the "Progressives."

The new distinctive Class badge may still be had of the President at the price of fifteen cents. Many would, undoubtedly, like to preserve it as a souvenir of '86.

#### THE "PROGRESSIVES" AT CHAUTAUQUA.

The old board of officers was reflected.

The Class worked hard for days before commencement decorating the Hall of Philosophy for the Recognition services. It was a beautiful piece of work and received praises from all sides.

Bell No. 6 of the chime was taken by the "Progressives." Its cost will be \$250, and the Class treasurer offered to become personally responsible for the amount pending the collection of subscriptions from absent members. A large number of copies of the new book were taken by members of our Class. Hasten your subscription!

A pleasant feature of class life at Chautauqua in August were the excursions. The "Progressives" enjoyed one of the most successful of the many held, going up the lake one lovely afternoon and returning in the evening. Songs were enjoyed, acquaintances made, and a "good time" was the record of the occasion. Among the members present was one young gentleman, thirteen years of age, and a student in the high school of Jamestown. He entered the Class at ten years of age, and is probably the youngest Chautauquan who ever began the course of the C. L. S. C.

It was voted at Chautauqua that the present highly approved Class color, cream white, be continued in all badges, and that whenever a transverse band be added, for indicating the year, the color of this shall be shrimp pink.

#### THE CLASS OF '86 AT LAKE VIEW.

The Class of '86 was well represented at the New England Assembly, 183 being in line on Recognition Day. Much class enthusiasm was manifested by its members. Loyalty for the N. E. branch of the C. L. S. C. is increasing.

A tent was secured for Headquarters, and so improved by painting, bunting, mottoes, and Japanese decorations as to be scarcely recognizable. The Class of '85 shared the Headquarters of '86 and contributed toward the expenses and decorations. They were pleasant people to live with.

Preparations for the graduating exercises next year were considered, and a committee of arrangements of five was appointed by the President. These appointed sub-committees to have special charge of particular departments of the work, and we trust that next year Class '86 will prove worthy of their name—"Progressives."

The old board of officers was reflected with the addition of Mrs. Lydia Macreading as assistant secretary and treasurer.

Rev. Phillips Brooks was elected an honorary member of the Class.

The Class Re-union was held at Headquarters, Friday, July 24. There was a large attendance, and the program which consisted of recitations, reading, and remarks was listened to with much interest.

The new Class badge was received with marked favor and the supply had to be renewed to meet the demand. All can now receive it by sending 15c. (and a stamp) to the president or secretary.

The New England members of '86 are enthusiastic for Framingham, but this lessens not a whit the fervency of their loyalty to Chautauqua, and plans are already formed for the visit, next year, of a great delegation from this department to the centre of the world-wide C. L. S. C.

### CLASS OF 1887.—"THE PANSIES."

*"Neglect not the gift that is in thee."*

#### OFFICERS.

**President**—The Rev. Frank Russell, Mansfield, Ohio.

**Western Secretary**—K. A. Burnell, Esq., 150 Madison Street, Chicago, Ill.

**Eastern Secretary**—J. A. Steven, M. D., 164 High Street, Hartford, Conn.

**Treasurer**—Either Secretary, from whom badges may be obtained.

**Executive Committee**—The officers of the class.

#### NOTES FROM CHAUTAUQUA.

The meetings of the Class of '87 at Chautauqua, in August last, were of unusual interest, both socially and from a business point of view. Many were the inquiries for Mrs. Alden, and great the disappointment of every one that she did not this year appear in our midst. She was fervently remembered in all the gatherings of the Class.

The "Pansy-bed Memorial" at Chautauqua is admired by all for its beauty and good taste. It is in three concentric terraces, each a circular bed of pansies, and the whole surmounted with a fountain reached by a walk and steps on one side. Every possible shade of pansy is to be seen in blossom thrifflily growing, self watered by the whirling jet of the fountain. Members of the



Class who did not visit Chautauqua this year are invited to send their contribution for this Memorial to the officers of the Class.

The Class of '87 agreed this summer to take the \$625 bell in the chime. The Class felt that there was no doubt of the project succeeding. It is hoped that we may next season see a pansy engraved with our inscription on that bell. Every loyal member of the Class is expected to be active in obtaining subscriptions for the new book, thus, beside securing the bell, doing a good work in the distribution of such a compendium of both information and inspiration about Chautauqua. 1250 names, each with a dollar, should be sent promptly to the Plainfield office. The book will make an excellent Christmas present.

The Pansy procession never appeared better than at Chautauqua this year on Recognition Day. Each member of the Class had a nosegay of pansies from the memorial bed.

The Class of '87 intend, before they shall be absorbed into the Society of the Hall in the Grove, to have arrangements completed for the erection of a memorial building for varied class and assembly purposes. Already the fund is started, and a new impetus is springing up among the membership toward the study of archaeology, at least to the finding out all that it is possible to know about the famous "Pansa" house of Pompeii.

The class adjourned for the season with the determination that next year they would have more definite arrangements as to the time and place of their meetings at the Assembly, and that they will have their Chautauqua songs sung at the Class meetings as well as at the Round Tables. Perhaps we can sing them better at the Round Tables for this extra class exercise.

#### CLASS OF 1888.—"THE PLYMOUTH ROCK."

*"Let us be seen by our deeds."*

##### CLASS ORGANIZATION.

*President*—The Rev. A. E. Dunning, Boston, Mass.

*Vice Presidents*—Prof. W. N. Ellis, Brooklyn, N. Y.; the Rev. Wm. G. Roberts, Bellevue, Ohio.

*Secretary*—Miss M. E. Taylor, Cleveland, Ohio.

*Treasurer*—Miss M. E. Taylor, Cleveland, Ohio.

All items for this column should be sent to the Rev. C. C. McLean, Jacksonville, Florida.

Our Class from the beginning has stamped its year ('88) upon our history. A day or two after the Class organization, we celebrated the event by an excursion upon the Lake, and there were 88 of the '88's who embarked. This year in the Commencement procession at Chautauqua there were 88 of our Class in line upon the march. This number was however increased to over 100 before we entered the gate leading into the amphitheatre, and when seated we numbered 136. The number of '88's registered on the grounds last year was 278. This year 253, to Aug. 25 inclusive. Many, we learn, did not register.

All of our Class officers were present at Chautauqua this year. Our Class has been pledged for the largest "Class" bell in the beautiful Chautauqua chime. Let every member of our Class subscribe, and be sure to request that credit be given to the '88's and the amount will stand against our pledge.

Let none of the Class who have not read all the books be discouraged, and fall back into the ranks of the '89's. You have three years in which to catch up. The examination papers for the four years can be forwarded at any time before July 1888. No one will fail to graduate who finishes all the required read-

ings. If you have not re-registered, do so by sending your name, post office address, and 50 cts. to Miss Kimball, Plainfield, N. J. This must be done every year until you graduate.

August 14th, 1884, at Chautauqua, our '88 Class was organized and the above named officers elected. The past August (1885), they were re-elected for the ensuing year. The several meetings of our Class were very interesting. Brief minutes of these we will, from month to month, publish for the benefit of our fellow students who were not privileged to meet with us.

The subject that occupied the most thought in the Class discussions was that of the Class name. Our Vice Pres. Prof. W. N. Ellis, who was born within six miles of Plymouth Rock, and who was the Chairman of the Committee who selected the name, proposed to allow the Class to vote for or against it and have the majority determine. Our much beloved President, Rev. Dr. Dunning, forgot not his pleasant smile as he recognized the opposer as well as the supporter of the name. In fact it was unanimously decided that the voice of the majority should be heard, the vote recorded in our column and forwarded to Chancellor Vincent who should settle the debated question.

Rev. Henry Brickett of Mass. suggested that if the name should be changed, we should not be so radical as to discard our badges, and, therefore, proposed that the vote should be between "Plymouth Rock" and "The Pilgrims."

There having been no other name suggested that had any second, therefore all circles and lone readers are asked to send in their votes on these two names. All members of circles will please forward through their Sec'y. If you cannot attend the meeting when the vote is taken notify your circle as to your wish. The result of the vote should be sent to Rev. C. C. McLean, St. Augustine, Florida, before the 25th of September.

The following '88 circles reported too late for recognition in the last number (July) of THE CHAUTAUQUAN. "Kensington," Philadelphia, Pa., 13 members; "Star of the West" Wilber, Neb., 4 members; "Magnolia," Marianna, Fla., 13 members; "Aryan," Lehighton, Pa., 13 members.

A Circle was organized in Woodstown, N. J. September 30, 1884, electing officers as suggested in THE CHAUTAUQUAN. Fourteen names were enrolled at that time, which roll has been enlarged to twenty-three members.

Last September a C. L. S. C. local circle was formed in New Bedford, Mass. consisting of twenty-two members, all of whom belong to the Class of '88. Most of us are hard-working people, but we have kept faithfully to our readings, and with a few exceptions feel well prepared to close the year's work. Our circle was named the *Automath*.

The Class of '88 mourns the loss of two devoted members. Mrs. Ebenezer James died May 21, at Oshkosh, Wisconsin, after a brief illness. Though a busy wife and mother, she took great pleasure in the course of study, and seldom missed the weekly meetings of the circle. Miss Carrie Schaab aged eighteen, died in Feb. of diphtheria. She was a member of Papillion circle, Neb.

#### CLASS OF 1889.—"THE IMMORTELES."

##### CLASS ORGANIZATION.

*President*—Prof. J. H. Phillips, Birmingham, Ala.

*Vice President*—Rev. M. H. Ewers, Martinville, Ill.

*Treasurer*—R. H. Bosworth, Newburg, N. Y.

*Secretary*—Geo. J. Presbrey, Washington, D. C.

*Assistant Secretary*—Miss Nellie Haywood, Pana, Ill.

This column is open for class news from the class of '89. Let the "Immortelles" come at once to the front. Send your

items of interest to the class president or secretary until announcement is made of the person chosen to receive the class news.

Mrs. E. H. Putnam, of the class of 1889, proposes as a class motto for 1889 the following from *Ruskin*: "Knowledge unused for the good of others is more vain than unused gold." The class will consider this among other propositions.

Up to the first of August the number of members in class of 1889, was much greater than the number enrolled in the class of 1888 at the same time last year.

The two dollars sent to Chancellor Vincent, at Chautauqua, for the C. L. S. C. work in Japan, by one "not a member," was received, and will be appropriated as requested.

## QUESTIONS AND ANSWERS.

### I.—"PREPARATORY LATIN COURSE IN ENGLISH."

1. Q. Why was the language spoken at Rome called Latin? A. From Latium, the country in which the city was built.
2. Q. Is it possible to become acquainted with the Latin language by studying this "Course in English?" A. Not with the language, but with the literature.
3. Q. Where, and by whom was the extant Latin literature produced? A. Mostly in the imperial city, and by Romans.
4. Q. Was Rome, a century before the Christian era, worthy to be called a "magnificent city"? A. In comparison with contemporary cities, it was.
5. Q. In what did its greatness principally consist? A. In extent of area, in population, and in magnificent architecture.
6. Q. What are some of the principal ruins marking the site of ancient Rome? A. The Temple of Jupiter Capitolinus; the Arch of Titus; the Temple of Concord; the Pantheon, and the Colosseum.
7. Q. What was the secret of the success attending the Roman conquerors? A. What they did is accounted for by what they were.
8. Q. For what was the typical Roman ready to sacrifice everything else? A. For the State.
9. Q. What was regarded as the only way to national power? A. Conquest.
10. Q. In what were the Romans less praiseworthy than the Greeks? A. They were almost devoid of sympathy, and had less love of art and eloquence.
11. Q. What influence had lust of power on Latin literature? A. Letters were almost entirely neglected.
12. Q. What books are recommended to the student of Latin literature? A. Creighton's Primer; Leighton's, Liddell's, Mommsen's, Merivale's, and Arnold's histories of Rome; and Gibbon's "Decline and Fall of the Roman Empire."
13. Q. Among the histories of Latin literature, which are regarded as most useful? A. Crutwell's, and Simcox's histories of Latin literature.
14. Q. During what period was the Roman genius most productive in the field of literature? A. In the classic period, from about 80 B. C. to 108 A. D.
15. Q. What terms are applied to productions of earlier and later dates? A. They are called anti-classic and post-classic.
16. Q. What authors are catalogued in the anti-classic period? A. Andronicus, Naevius, and Ennius.
17. Q. What early writers of comedy attained great distinction? A. Plautus and Terence.
18. Q. What other class of writers deals largely with the vices of their age? A. The Satirists.
19. Q. Was satire confined to the earlier literature? A. It belonged to every age, and some of the best writers used it.
20. Q. Who is claimed as the founder of Latin prose? A. Cato, the Censor.
21. Q. What class of writers seemed to find most favor with sovereigns and ministers of state? A. Poets, as Virgil, and Horace.
22. Q. Is there any real value in the limited knowledge of the Latin language possible for those deprived of a classical

education? A. Yes. Even a slight knowledge of Latin gives a broader comprehension of the English language. It also enables one to understand most Latin quotations found in English writings.

23. Q. What is the first book in the preparatory course? A. The Latin Reader.

24. Q. What similarity to the Greek is apparent in most Latin Readers? A. In matter there is very little difference. The Romans were great borrowers.

25. Q. What is the first story selected and translated? A. That of Caesar's raven, parrot, and magpie.

26. Q. Of what famous Roman matron is an anecdote related? A. Of Cornelia, the mother of the Gracchi.

27. Q. What does this story indicate as to the home life of the Romans? A. That the wife and mother was more honored in Rome than in Greece.

28. Q. Of what Roman is an example of honor and incorruptibility given? A. Of Publius Rutilius Rufus.

29. Q. What was Scipio's habit with respect to prayer? A. He never entered on public business until he had offered prayer in the Temple of Jupiter.

30. Q. Of what other Romans are anecdotes quoted? A. Of Metellus Pius, Titus, Cicero, and Tiberius.

31. Q. Whose version of the legend of Romulus and Remus is quoted? A. That of the historian Livy.

32. Q. What is said of the character of this myth? A. It has a singular poetic fitness to the character and career of the nation.

33. Q. What myth is related in connection with Numa Pompilius, the successor of Romulus? A. That of the nymph, Egeria.

34. Q. What authors furnish extracts for this "Preparatory Course in English?" A. Sallust and Ovid.

35. Q. What were the principal historical works of Sallust? A. "The Conspiracy of Catiline," "The Jugurthine War," and a "History of Rome, from the death of Sulla to the Mithriditic War."

36. Q. At what period did Sallust live? A. He was born in 86 B. C. and died at the age of 52.

37. Q. What were the general characteristics of Sallust's writings? A. He was romantic, and rhetorical, often obtruding fine moral sentiments which did not accord with his habits. His histories are accepted as genuine.

38. Q. Of whom does Sallust's history, "The Jugurthine War" treat? A. Of Jugurtha, the orphan nephew of Micipsa, King of Numidia.

39. Q. What was the position of Micipsa towards Jugurtha? A. He feared him and formed a plan to destroy him.

40. Q. Did the plan succeed? A. It did not; on the contrary Jugurtha, became a formidable competitor for the throne.

41. Q. What plan did Micipsa then pursue? A. He adopted Jugurtha as his son.

42. Q. What scenes are pathetically described by Sallust? A. The adoption, and the last hours of Micipsa, written as though taken word by word from the old man's lips.

43. Q. What character did Jugurtha develop after his uncle's death? A. That of a usurper and tyrant.

44. Q. In what form does Sallust give us some of the finest examples of his skill in composing? A. In the speeches which he attributes to his characters.

45. Q. How was the report of Jugurtha's proceedings received at Rome, and by whom was war against him agitated? A. A storm of indignation was roused against him, excited by the tribune, Caius Mummius.

46. Q. What generals were first sent against the Numidian usurper? A. Calpurnius, and afterward Metellus.

47. Q. Who succeeded Metellus, and with what result? A. Caius Marius, a newly made consul, who soon captured two Numidian strongholds.

48. Q. What famous Roman is introduced as a subordinate character in this history? A. Lucius Sylla, the future dictator.

49. Q. What two writers have descriptions parallel to Sallust's description of a battle field? A. Xenophon and Tacitus.

50. Q. Through what means was Jugurtha finally captured? A. Through the plotting of Sylla.

## II.—BRIEF HISTORY OF ROME.

1. Q. What facts are recorded in the political history of a nation? A. The establishment and administration of the government.

2. Q. With what event does Roman history begin? A. With the founding of the city by the Latins (754, B. C.).

3. Q. Of what origin were the early inhabitants of Italy? A. Like the Greeks, they were of the great Aryan family.

4. Q. Do not differences in language and national peculiarities argue different origins for the Greeks and Romans? A. The languages have many elements in common. The peculiar characteristics of the people naturally arose from their environments.

5. Q. In what particulars did those countries differ? A. Greece, having fine harbors and numerous islands, was favorable to seamanship and colonization, while the mainland, cut up into small states by mountain barriers, was unfavorable to national unity. Italy, with fewer harbors, a surface less broken, and more extensive plains, was favorable to a consolidated empire.

6. Q. What tribes inhabited parts of Italy before the founding of Rome? A. The Etruscans, the Celts, the Greeks, and the Italians, divided into Latins and Oscans.

7. Q. What was the first form of the government? A. Aristocratic.

8. Q. Where were the chief power and responsibility of the Roman government lodged? A. In the Senate.

9. Q. Was Rome built by the Latins for their capital? A. It was intended for a military out-post.

10. Q. Who first successfully assailed this out-post? A. The Sabines.

11. Q. What policy contributed to the rapid growth of Rome? A. Those whom she conquered were made allies, and, in time, citizens.

12. Q. In her early history, how did even defeat add to the renown of the rising city? A. When the Etruscans captured Rome and placed the Tarquins on the throne, instead of destroying, they adorned the city.

13. Q. When did the government become Republican? A. In 509 B. C. when the Etruscan rulers were expelled.

14. Q. What classes of citizens were often in conflict during the first 200 years of the republic? A. The patricians and plebeians.

15. What law was obtained by Spurius Cassius in favor of the latter? A. The Agrarian Law, which ordained that a part of the public lands should be divided among the poor, and that the patricians should pay rent for the rest.

16. Q. Who were the "decemvirs"? A. Ten men appointed to revise, and publish the laws, which had been evaded by the aristocracy.

17. Q. By what foreign foes was Rome first invaded. A. By the Gauls, in 490 B. C.

18. Q. What effect on Roman character had the strife of parties, and protracted struggles to repel foreign foes? A. They developed great strength, energy, and sternness.

19. Q. How did the Gallic invasion tend to unify the Italian states? A. By making it necessary for them to prepare for a common defence.

20. Q. In what direction did Rome first extend her borders? A. Beyond the Tiber, by the capture of Veii.

21. Q. What was the condition of the country during the next half century? A. One of almost constant warfare.

22. Q. When once mistress of Central Italy with whom next was Rome in conflict? A. With the Greek colonies in the southern part of the peninsula, aided by Pyrrhus, King of Epirus.

23. Q. What was the result? A. Pyrrhus was at first victorious, but returning two years later, was defeated. He returned to Epirus when the colonists were easily subjugated, and Rome became Mistress of Peninsular Italy.

24. Q. What was Rome's first foreign province, and how was it governed? A. Sicily, governed by magistrates sent from Rome.

25. Q. What are meant by the "Punic Wars"? A. Those against the Carthaginians.

26. Q. Who was the Carthaginian leader in the second Punic war and what remarkable military exploit did he achieve? A. Hannibal, who crossed the Alps and entered Italy from the north.

27. Q. What befell the Roman armies which opposed his progress? A. They were defeated at Trebia, Trasimene, and Cannæ.

28. Q. How long after this defeat did the conflict last? A. Hannibal remained in Italy thirteen years.

29. Q. Why was he finally recalled? A. P. Scipio, having driven the Carthaginians from Spain, carried the war into Africa. Carthage was compelled to summon Hannibal from Italy to defend the city.

30. Q. What was his fate? A. He was defeated in the battle of Zama. Being misrepresented at home, and pursued by his Roman foes, he ended his days by taking poison.

31. Q. What were the occasion, date, and result of the third Punic war? A. A party at Rome determined to destroy Carthage, which was again recovering something of its former glory. War was declared (146 B. C.). Within three years, Carthage was utterly destroyed.

32. Q. What was the result of the Roman wars in Macedon and Greece? A. The first campaign had no important result. In the second (197 B. C.) Philip, King of Macedon, was defeated at Cynoscephalæ. In the third, Macedon and Greece were made Roman provinces.

33. Q. When did Rome begin her conquests in Syria? A. About 190 B. C. by the defeat of Antiochus the Great.

34. Q. Where did success next crown her military operations? A. At the capture of Numantia. The same year Spain became a province, and Rome was mistress of the civilized world.

35. Q. What caused the murder of the Gracchi? A. Their attempt to secure freedom to the Republic.

36. Q. What barbarians overran the empire from 113-101 B. C.? A. The Cimbri and Teutones.

37. Q. What was the cause and result of the "Social War"? A. An attempt to grant citizenship to the Italians, which, in the end, Rome was obliged to do.

38. Q. What Asiatic king engaged Rome in three different wars, and by whom was he finally conquered? A. Mithradates, King of Pontus, conquered by Pompey.

39. Q. Who were the two candidates for popular favor at Rome in the first part of the 1st century B. C.? A. Sulla and Marius.



40. Q. What was the result of this rivalry? A. Civil wars which cost Italy 150,000 citizens.

41. Q. Who were the chief men at Rome in 60 B. C.? A. Cæsar, Crassus, Pompey, Cicero, and Cato the Stoic.

42. Q. What was the first Triumvirate? A. A league composed of Cæsar, Crassus, and Pompey.

43. Q. How did this terminate? A. Crassus being killed in battle, Cæsar and Pompey became rivals, and in the battle of Pharsalia in 48 B. C. the latter was killed.

44. Q. What was Cæsar's fate? A. After attaining the highest honors, he was assassinated in the senate chamber by Brutus.

45. Q. Who composed the second Triumvirate? A. Antony, Lepidus, and Octavius Cæsar.

46. Q. What was the result of this coalition? A. Lepidus was soon stripped of his power, Antony was defeated at Actium and Augustus became master of Rome, and finally emperor.

47. Q. What was the extent of his empire? A. It was bounded on the east by the Euphrates, on the north by the Danube and the Rhine, by the Atlantic Ocean on the west, and the African deserts on the south.

48. Q. What was the most important event during his reign? A. The advent of Christ.

49. Q. How long did the empire last? A. For about five hundred years.

50. Q. In what period was the empire most prosperous? A. From about 96 A. D. to 180.

51. Q. Who was the last of the good emperors? A. Marcus Aurelius Antoninus.

52. Q. To what was the decline of the empire chiefly due? A. To military despotism.

53. Q. What three events in Constantine's reign are of importance in the world's history? A. (1.) Christianity became the state religion. (2.) The capitol of the empire was removed to Byzantium. (3.) The monarchy was made an absolute despotism.

54. Q. Who were the three barbaric leaders of the 5th century instrumental in overthrowing Rome? A. Alaric, the Goth; Attila, the Hun; and Genserik, the Vandal.

55. Q. What were the officers connected with the Roman government? A. The Consuls; questors, or state treasurers; aediles, who had charge of the public buildings; praetors, or judges; and censors.

56. Q. Who were subject to military duty? A. All citizens, except those of the lowest class, and those who had served twenty years in the infantry, or ten in the cavalry.

57. Q. What artillery or engines of war were in use? A. The principal machines were the ballista, for throwing stones, the catapult, the battering ram, and the movable tower.

58. Q. What was the literature of the early Romans? A. They had little or none for 500 years after the founding of the city.

59. Q. What date is assigned to the earliest original Latin writers? A. The second century B. C.

60. Q. Who were the chief writers of the last century B. C.? A. Virgil, Horace, Cicero, Sallust, and Livy.

61. Q. Who were the chief writers of the first century A. D.? A. The two Plinys, Tacitus, Juvenal and Seneca.

62. Q. What was the material and form of the books then manufactured? A. They were written on parchment, or the cheaper papyrus, in very long strips, and wound on rollers.

63. Q. How were copies multiplied before the art of printing was discovered? A. By employing scribes, one to read aloud, while a number of copyists wrote down the words as he uttered them.

64. Q. From whom did the Romans get their models for architecture? A. The Greeks and Etruscans.

65. Q. In what did the genius and enterprise of the Romans especially appear? A. In their military roads, bridges, aqueducts, and harbors.

66. Q. What was the religion of the Romans? A. They worshipped the powers of nature personified; and in the course of time adopted all the gods and goddesses of the Greek Pantheon, of Phœnicia, Phrygia, and Egypt.

67. Q. What were the chief games among the Romans? A. The Saturnalia, gladiatorial shows, wild-beast fights, and naval fights.

## PINE AND PALM.

Ein fichtenbaum steht einsam."—HEINE.

BY WILLIAM CANTON.

A lonely tree, the rowan grew  
Among the boulders; long and lone,  
The wild moor heaved beneath the blue  
In heathery swells of turf and stone.

They'd wandered east, they'd wandered west,  
With dance and music, song and mirth,  
That sunburned group who paused to rest  
On that one spot of shadowy earth.

With heat and travel overcome,  
The bandsman slumbered. On the grass  
Lay leathern pipes and cymballed drum  
And bright peaked hat with bells of brass.

With low soft laughs and whispered fun,  
Blithe eyes and lips of loving red,  
Two girls sat stringing in the sun  
The rowan-berries on a thread.

Against a boulder mossy-grown  
I saw the singing woman lean  
Her dark proud head. Upon the stone  
She placed her gilded tambourine.

Though not asleep, she did but seem  
Half conscious, for the hot sun kissed  
Her cheek, and wrapped her heart in dream  
Like some glad garden wrapped in mist.

Into the tambourine I dropped  
My modest tribute unto art;  
The children, threading berries, stopped;  
The woman wakened with a start.

She rose and thanked me, bright and free,  
Then added: "God is good to-day!  
One hour I am in Napoli—  
And this is Scotland—far away.

And I remembered, as I turned,  
How, lone in Norland snows, the pine  
Dreamed of that lonely palm which yearned  
On burning crags beneath the line.

## EDITOR'S OUTLOOK.

### THE ASSEMBLIES.

It is very easy to get a crowd in America. "Something new" invariably attracts. It is, on the contrary, a very difficult thing to hold a crowd. The something which draws must fit or the labor is lost. When a new thing continues to draw and to spread, it is safe to conclude that some need of a certain class has been supplied. The Assembly in the United States has passed the point where it can be accused of drawing because it is a novelty. Curiosity will no longer account for its phenomenal growth. The fact that Chautauqua, "Queen Mother of all her sort," has passed her twelfth year with better success than ever, and that since her advent at least twenty-five other similar assemblies have been founded, is sufficient demonstration that there is a staying quality in the assembly idea, that it "fits in." What is this quality? The answer seems to us to lie in the following facts. People have come to believe it a sort of necessity that they should have frequent meetings with their own sort. They want to meet the men of their own profession, cross arms with them, become acquainted, get at the most advanced thoughts in their line of work, interchange sympathy. Such desires brought together the members of the British Association at Montreal last year. For a similar reason there is gathered at Ann Arbor, Mich., at this writing, a number of the leading agriculturists of this country. A few weeks ago the Telegraphers' Union met in New York. Their object was the same that brought together the Montreal Association. There are annual Dental meetings, Agricultural Fairs, Teacher's Associations, Sunday School Conventions. Almost every department of special work has its annual gathering. But until twelve years ago there was no gathering for general culture, where people could find opportunities for developing simultaneously religious, social, physical, and mental life. Chautauqua found a vacant spot where it began its work.

Large numbers of people realized at once that this was exactly what they needed—a sufficient reason surely for the after growth of the assembly. We have already in this impression referred to the enlarged work at the Great Central Assembly and to her flattering outlook for another year. Her success is being repeated by her eldest daughters. These assemblies have built up constituencies as loyal, and, in several cases, nearly as strong as those of Chautauqua herself. Their platforms are invariably ably equipped. In all points, they seem to be doing as valuable work as their model. Several most promising Assemblies have been started within the past two years. Witness Waseca, Mahtomedi, Crete, Lake de Funik, and the Maine Union. The promise of these institutions is quite as great as was that of even Chautauqua, at their age. September saw the first session of still another Western growth—the Southern California Assembly. Another is reported from Texas. South Africa has inaugurated a similar movement. The work spreads fast and strong.

We need the summer Assembly. A summer outing, if not a necessity, is a blessing. Every one works better, thinks better, is better for a change. Let the change be to a higher social life, better privileges, a purer intellectual atmosphere, and the whole being is lifted up by the tone of the surroundings. Assemblies grow because they supply the needs of countless lives, for heart and mind, as well as body renewal. They were instituted for the people—the great rank and file of the nation which struggles through eleven months of the year, and in the twelfth seeks courage and health in change. How much they are needed, how well they are supplying the demand, their success is best evidence. To many people they are essential to complete the year's work.

### THE SEAL COURSES.

A thousand or more of the class of '85 have received their diplomas since THE CHAUTAUQUAN last went to its readers. What for them now? In the past four years of work, they have discovered where knowledge is hidden; they have learned how little they possessed; they have developed the power of making acquisitions; they have aroused new tastes. What is to be done with this mental stock? Unused, it will be like unused capital in business, a dead loss. No student can afford to allow his acquisitions to grow rusty and useless. He must develop them. How is this to be done?

It is a characteristic of schools and colleges that, after carrying their students to a certain point in their work of education, they are obliged to dismiss them. They give them parting advice, to be sure, but keep no hold on their future intellectual life. It is a strong point in the organization of the C. L. S. C. that it does not dismiss its students when it gives them their diplomas. On the contrary, it leads them into larger fields of still more delightful study. It follows the regular course by the Seal Courses.

The Seal readings are as essential a part of the C. L. S. C. as those which form the current course. Unless they are taken up after the diploma is won, the whole meaning of the Chautauqua plan is lost; the diploma becomes an incomplete and unmeaning thing. For, note that the diploma which you receive is merely a frame work. There are a great number of vacant places upon it. It is incomplete. Unless from year to year the blanks are filled in, you leave unfinished what you have begun. A diploma without seals is a house without floors, windows, roof or furnishing.

The Seal Courses are admirably adapted to follow a prescribed course of reading. The mastery of the required readings brings the student to the point where he can profitably take up elective studies. In the elective studies which his Alma Mater offers, he has an opportunity to follow his special bent or to gratify his curiosity. If he has found the taste of scientific readings which the course has provided, tantalizing because incomplete, he will find full and satisfactory advance courses laid out in the Seal readings. Astronomy, Geology, Chemistry, Microscopy, Physics, Zoology, Physiology, and Botany are treated by the very best authorities. Careful study is demanded. Memoranda with eighty per cent. of the questions correctly answered cannot be filled out unless thoughtful work has been done. Or, if it is to History and Literature that you have been attracted in your studies, and you wish to make the Romans your choice, you may read with Leighton, Gibbon, Virgil, Froude, Crutwell, Trollope, Bulwer, Hawthorne, Macaulay, Cicero, Plautus, and many more. If you prefer the English, Green, Freeman, Creighton, the poets, dramatists, and thinkers will be your guides. Wherever your fancy may lead, you will be free to go and will find noble minds to accompany you. Nor is the practical overlooked in this plan. There is a course on the House and Home, particularly for mothers. Beneficent work is provided for as in the courses laid out on Temperance and Missions. There are Normal courses, Art courses, courses in Psychology and Philology. The broadest plans which any graduate of the C. L. S. C. may have, are amply provided for.

One book is finished in the C. L. S. C. only to take up another, one course ended only to be followed by another. There is always something to do. The seal courses in the Green Book of 1885 number twenty-seven, in the next edition they will number at least thirty-five. They will increase with each succeeding year. This growth is the very life of the work. It will be the hope of your future intellectual life.

## SOME NEEDS OF THE CHURCH.

The church vacation is over in the cities, the half-day services and other abbreviations of religious work in smaller towns, and the other atmospheric suspensions of the spiritual life are over for 1885. In some churches there has been no languor, no pause in the organic life. In many the summer season has ended with impaired vitality. In the majority, perhaps, the spirituality of the membership is deplorably low. For several years now attention has been drawn to the unsatisfactory condition of the spiritual side of the church and many thoughtful persons regard the matter with apprehension. The fires are burning low; and all other defects and failures may be traced to the coldness and deadness of spiritual life. We are not about to write an obituary, however, and we do not regard the prevalent languor as premonitory of dissolution. Such a period of depression is not a novelty in the history of Christianity; and the condition of things may easily be vastly improved. We write to suggest remedies.

The first and best of remedies is giving attention to the evil by a vast body of well-intentioned and thoroughly loyal Christians who have hitherto more or less neglected religious work for reasons which have seemed sufficient but are really altogether inadequate. Religious duties and interests are supreme; nothing should be allowed to interfere with them. The fact that multitudes of good people do allow everything to interfere with religious work is the first fact in the case. If such persons will look about them and note the general decay of church life, they will probably be startled into activity. If in any church two score of such Christians would begin at once a new treatment of the claims of the church, and zealously enter into all the work of God, a revival would almost inevitably follow; and by a revival we here mean a quickening of the pulse, a strengthening of the spiritual life. So long as large numbers of the influential members are irregular in church attendance, habitually absent from social meetings, and, to be perfectly plain, spiritually useless to the church, there will be increasing dullness and deadness.

A special trouble in these days is our inappropriate intellectuality. The pulpit deals too much with opinions, and too little with religious experience. Opinions, as a form of intellectual life, are too apt to encroach upon activity in all fields. It is one thing to desire knowledge; it is quite another to make all intellectual life a study or a defense of opinions. What one knows is a very different matter from what conclusions he has come to. It often happens that a man's strenuous opinions have no relation to his knowledge. He knows how to manage a farm; but his tenacious opinions concern free will and foreordination, of which he knows nothing. As a Christian he ought to know his own heart and his own penitence, faith, and love towards God. The pulpit ought to press upon our attention the facts of inner knowledge, the aspects and possibilities of experience, the personal and spiritual divine life in man. This cannot be done by rote, by catalogue, and nomenclature. The preacher must think it out for himself, and present it in his own way. He is not worth much as a preacher unless he has a way of his own. The Lord has need of the preacher's personality. The oldest truth is fresh and animating when it is poured through the personality of the preacher. We have been well nigh undone by orthodox nomenclature, by orthodox formulas, by careful and exact repetition of phrases and sentences which once had men behind them, but have ceased to have men behind them, and have become tedious and depressing by lifeless iteration. We need orthodox experience in living forms of speech. We need originality, naturalness, modernness in the verbal dress of spiritual things.

We also need a like freshness in methods of doing religious work. A pastor ought to be alert to devise new ways of conducting social meetings, Sunday schools, and conference meetings. A bit of novelty is like a summer shower on a parched field. The monotony of a perpetual motion deadens

the interest of the people; they grow weary of unchanging order and stereotyped system. It is not necessary to change everything; but give us now and then the refreshment of some small change, some bit of new method. What we need is a mental interest in spiritual concerns. How to give or get that is a proper subject for study by pastor and member. It is very certain that an unvarying method becomes to most minds fatal to sustained interest. It will do the pastor a world of good to study himself out of sameness, and his people out of ruts of routine. When there is a quickened interest and earnestness in the work of God, a revival which shall thrill the church with divine life may be confidently expected. The preacher needs a devout rather than a theological mind; the layman needs religious experience rather than opinions about religion. We are plentifully stocked with theology and religious opinions; we ought now to lay in a store of sound and earnest piety. We have the skeleton, but the bones are very dry. The dry bones must be clothed with spiritual life.

## THE FUNERAL OF GENERAL GRANT.

The funeral ceremonies for General Grant were a surprise to the people who knew and loved the hero best. They were a revelation to the nation at large. The General had ceased to be a part of our public life and his untimely death did not threaten any interest of the nation. When Lincoln and Garfield passed away, killed by assassins, they left the most conspicuous place in the Republic, and it seemed almost like a taking away of the national life by murderous hands. The intense emotions of the funeral ceremonies were easily traced to adequate causes. The nation had been foully assailed in the person of the chief magistrate. In 1865, the assassination of Lincoln was a menace to the order and stability of the government and all the significance of that menace was felt and even exaggerated by our people just coming out of the long and bloody civil war. In the case of Garfield, the assassination was connected with current political conflicts of extraordinary bitterness and raised for the time a doubt whether politics would not destroy the nation preserved by Lincoln and Grant. The death of General Grant was, like his journey round the world, as private as any great concernment of his could be. He held no civil office; he had only recently been placed on the retired list of the army; and this meant nothing to the people but support for the dark and distressful days which had come to the chief soldier of the civil war.

Why then were the funeral ceremonies over this dead soldier the most affecting and impressive the world has witnessed? Why were more persons assembled in many cities to do honor to his burial than were ever before gathered for such a purpose? The answer is partly that General Grant represented the Republic preserved and purified by a conflict in which he had borne a leading part, a part second only to that of Lincoln. Partly also that we are a great nation and are not ungrateful. Few of us comprehend that our sixty millions make us almost twice as numerous as France or England. But this is not half the truth; for we are doubtless the most intelligent people on the globe—more of us read newspapers and enter into the life of opinion and sentiment in public affairs. Large as our territory is, we are bound together in a community of thought and feeling—much more closely than we were in 1861. It is as though we were a family whose most conspicuous member had died. We all had some interest in General Grant, and the magnetic relations of our social-public life deepened that interest and made it intense. No cause withheld us from sympathy with the hero's afflictions, and the sympathy grew warm when we allowed our thought to flow out towards the illustrious patient at Mt. McGregor. His painful sickness made an easy path for a tender solicitude which became a sincere sorrow. There were so many of us to be touched by a common grief that the burial could not be other than a sublime spectacle.



Besides, who of us can put into words what the civil war was to us, what it must be to our children? The gigantic struggle, the tremendous stake, the splendor of the victory, the glorious results of the preservation of national unity, all these things we feel indeed, but cannot describe. But if we cannot speak up to this height, we can pause at the grave of the chieftain who led us to victory and in that arrest of all ordinary labor and care express the sense of the magnitude of the things in which our dead soldier was at the front in the critical hours. The funeral pageants in hundreds of cities and towns, the deluge of humanity pouring into New York, tell all men what estimate Americans put upon the titanic war of the Rebellion. They tell us how strong a hold the country has on our affections and solicitudes. We know ourselves better for the spontaneous outflow of the millions to witness and share in the demonstrations of sorrow. We respect ourselves more and we have more faith in our future. It was no empty display, no ostentation of wealth. No ceremony of the kind was ever so full of sincere sorrow and unaffected emotion—for there never was another funeral with so many to mourn. We have doubled our population since Lincoln passed away. We have become the most populous civilized nation on the earth. We are advancing to a destiny—this funeral has helped us to realize it—without parallel in human history. In the number of intelligent people, in the resources of our soil and industrial arts, in civic order and tranquil strength, we are growing great as no people ever did before us. When a name which is a symbol is pronounced over an open grave, it is altogether well, it is full of promise, that we know how to behave ourselves. The August burial of General Grant is proof that the people are not unworthy of their brilliant outlook into future ages.

#### THE GRANT MEMORIAL.

At the date of this writing (September 1) the efforts to build a worthy monument to General Grant in New York seem to have failed. That is to say, the sums collected and pledged for the work are wretchedly out of proportion with the popular interest in the illustrious dead. Nor is this result altogether surprising. Monumental affection is not an American virtue (or vice). When we have buried a great man we are in no haste to pile up stones to his memory. Washington had to wait almost a century for his monument, and the only sincere satisfaction we derive from that memorial shaft is that it is the highest in the world, and may be very useful for some kinds of scientific observation. It would be a very foolish thing to measure our esteem for great Americans by the monuments we build over his tomb. Nor are we ashamed of this reluctance to measure out our affection and gratitude in so many feet of granite or marble. An instinct within us tells us that such memorials lack appropriateness to the end in view. Is it to perpetuate a memory? The printed record will better serve the purpose; and when General Grant lives in men's minds only by grace of a memorial column, he will have ceased to live at all. The enduring monument of printed history we have already built; we cannot do anything else of half the memorial power of that history in which Grant filled one of the highest places—in much of it, the chief place.

Memorial art has its chief value as an art. General Grant is a great theme for true and high art. But we cannot get the art for a million of money, nor any number of millions, and the American people perfectly well know it and, therefore, make no haste to collect a million. They have no special confidence in the artists who will receive the contracts; nor have they good reasons for confidence. Whatever virtues our memorial art possesses will be left for posterity to discover—beyond a few not very costly pieces, such as the Equestrian Statue of Washington in New York City. In any case there is no haste. When we are sure that the artists have arrived we will still, we or our children, have time to memorialize in stone all the greatness of the Republic. It is better to wait than to expend

good money upon trumpery, such as disfigures many of our public squares. General Grant will be a good subject for art five centuries hence. Perhaps a little of another kind of good sense holds back the contributions. One man writes to the *N. Y. Tribune* in substance, that Lincoln has not yet any great monument, and that Lincoln ranks Grant in breadth and conspicuousness of merit, of wisdom, and of service. We all know that there have been several colossal men in this country, and we are in no danger of forgetting it on this occasion.

If the million should be raised, there is high probability that the monument would be a monstrosity discrediting Grant, and humiliating us in the eyes of our posterity. The fact that a monument will last a good while may well inspire caution in a people without meritorious national art. We may be immature in some things, but we prefer not to tell our far off descendants that we are barbarians. The less we do in the direction of eternalizing the defects of our civilization, the better we shall commend ourselves to coming generations. Art is growing; we shall have great artists in the next century. We shall also have enormous wealth to expend in rearing monuments to the great figures of this century.

A happier thought than this of a monument in stone, is that of men who propose to found institutions of learning in the name of Grant. That would be to attach the hero's name to a living, useful, honorable institution. If we must do something in hot haste, it is far better to build walls which shall be filled with intellectual life than to pile up stones to be forever as silent as the dust below them. It is an honor to any name to be placed over an institution of learning. The youth who frequents its halls age after age will remember and praise the chieftain whose name they daily repeat. Such a memorial would place Grant in the stream of our life, in the thick of our thought, in the impressionable feeling of succeeding generations of youth. The shaft of marble will rise in the silence of sepulchres and far removed from the daily thought and feeling of the people. We may easily discover a tendency to this form of memorial. A recent case is that of Chinese Gordon in London. And in the same city there are conspicuous examples of the same tendency. "Albert Hall," where multitudes gather to hear the best music of the world, and many benevolent and cultural institutions bearing the name of Victoria's husband, connect the dead Prince with the best life of England.

We said in a recent number of *THE CHAUTAUQUAN*, that many signs indicate the approach of a great memorial art movement. There is every reason to expect great artists. In the next century, every considerable town will be adorned with appropriate statues. But the merit of these statues will not be their cost. We shall have no art until the commercial beast is subordinate to the spiritual man. Italy, the homeland of art, is filled with memorial statues, to see which, men cross the seas. But a hundred of them did not cost what we have put into the Washington monument. When we reach our artist age, we shall know how to memorialize our glorious past and our mighty dead in statues and shafts worth infinitely more than all our wealth. At present we fear any great monument to Grant would be great only in cubic feet and currency expenditure.

Since the foregoing words were written, the public has accentuated its distrust of the memorial scheme in its present form, and the *N. Y. World* has called for a competition in plans for the monument. Its theory is that the pictures of the successful plan—the one taking the prize—can be circulated and subscriptions obtained more readily by this appeal to the eye. It is also more stoutly contended in other cities that New York should build her own monument to Grant and leave other cities to imitate the commercial metropolis on the Atlantic. It is felt that Washington is the only place for a national monument. These discussions and suggestions indicate that the people will take time for mature reflection upon the Grant Memorial.

## EDITOR'S NOTE-BOOK.

THE CHAUTAUQUAN greets its readers in this first issue of the new volume with paper which is a great improvement upon that formerly used. It is heavier in quality, finer in finish, and of a tint which will be found much less tiresome to the eye than the former clear white. It is not merely in this respect that we are preparing better things for our readers. The list of contributors to THE CHAUTAUQUAN has been largely increased. We hope to offer them monthly a collection of articles which in variety, quality, and timeliness will be unequalled. Edward Everett Hale, General Logan, Charles Barnard, and others who appear in the present impression are but fair examples of those whom we shall present to our readers in coming numbers.

The choice of President James H. Carlisle, LL. D., of South Carolina, as a C. L. S. C. Counselor was wise. No better choice could have been made. President Carlisle is a layman with an excellent record. At the Ecumenical Methodist Conference of 1881, in London, and at the Methodist Centennial Conference, at Baltimore, December, 1884, and as Commissioner to the General Conference of 1876, Dr. Carlisle acquitted himself with honor as the representative of the Methodist Episcopal Church, South. We have already alluded in this issue to his appointment to the position of Counselor. His cordial, sympathetic letter of reply we subjoin:

WOFFORD COLLEGE, }  
SPARTANBURGH, S. C., Aug. 24, '85. }

CHANCELLOR J. H. VINCENT:—

I was absent from home at our State Sunday School Convention when your very kind and unexpected telegram reached here. I assure you I feel it to be one of the most gratifying incidents of my life. If life and health are spared, I hope to attend your next annual meeting. The work you propose is one in which the patriotism and piety of our whole country may well unite. I shall be happy indeed if I can give even a little help.

Very truly yours,

JAMES H. CARLISLE.

The Books at Plainfield are opened for the Class of '89! This is the time of all the year to enroll your own name, and to bring in your converts. Let every member of the C. L. S. C., every local circle, put forth organized efforts to help on the new class.

Nothing more touching finds its way into the papers than the reports of the New York Tribune's "Fresh Air Fund." The sources from which the contributions come indicate how quick and generous are the sympathies of—if not all people—yet many. Sums of various amounts from a few cents up to many dollars have been received daily through the season. Such suggestive signatures are attached as: "Freddie's allowance for July," "Proceeds of an entertainment," "In memory of—," "Fourth of July money." About \$20,000 has been contributed this summer to this noble charity.

There were some "little things" in connection with the newspaper notices following General Grant's death which were annoying to a refined taste. There was an exaggerated expression of regret in many papers that reminded one of "fuss and feathers," rather than genuine mourning; there were horrible caricatures used for illustrations in many of the inland papers, with an amount of mourning leads which, since many of them were put around the advertising and jokes, was, at least, in questionable taste.

A new flag will soon be sailing the seas; it is that of the Congo Free State. Great things commercially are expected of this new adjustment of Central African territory, if the necessary length of railroad can be secured. The President of the International Association of the Congo, the King of the Belgians, has appointed Mr. H. M. Stanley to be governor of the new state. This appointment is very appropriate, as it is through the indefatigable explorations of this gentleman that the state has been opened to civilization.

Some interesting marriage statistics, principally from New England, have been going the rounds of the newspapers. The fact they show is that, while population has increased about two-thirds, marriage has increased but one-third. The press comments in two ways, first, that marriage costs too much for the average young man, and second, girls are becoming self-supporting, and find single blessedness on a good salary easier than life with the average man. But there is still another reason; education is putting girls where they have something else to interest them than the "boys," and a man must be as fascinating as their studies, professions or work, or they will not exchange.

A Philadelphia photographer has tried the queer experiment of taking the lightning's picture. His object was to establish his theory that lightning travelled in a wavy line instead of a zigzag, as usually represented. Sure enough, he did get a wavy line, though he describes the appearance of the streak as zigzag to the eye.

A new and very interesting development in the photographer's art is the composite portrait. For a long time a theory has been afloat that each nation and even each group of people have features in common; that Hottentots, as well as school teachers, all look alike until we learn their individualities. By an ingenious photographing apparatus, it has become possible to take the impression of several persons on a plate instead of one. The result is only those features and lines which are common to all are perfectly given, while individualities are imperceptible. The composites resulting from photographing in one case twelve mathematicians, in another, sixteen naturalists, and again, thirty-one academicians, show an almost startling similarity. The eyes all have the same steady expression, the foreheads are alike. It is said that composites generally look younger and handsomer than the average of the faces which enter into them.

Helen Jackson, "H. H.," died at San Francisco, Cal., on August 12. She has been for years one of the most interesting women to both the literary class and the student of the "woman question," to be found in America. Her early life was spent in home making, but at thirty-three her husband and children had all been taken from her by death. It was after this fiery ordeal that she began her purely literary life. She was a peculiarly fresh and refined writer. People always looked for her and read her. As a poet she would remain in our hearts, but she did a better thing for us. She wrote "Ramona." This book is the climax of her long study of the Indian question. It is an unanswerable argument, a resistless appeal. Mrs. Jackson has, beside her literary fame, the honor of having had a remarkably large circle of friends. She won people by a rare fascination. Her death is to many a personal as well as a literary, loss.

A new scheme which promises much for the future of Chautauqua has been divulged since the close of the last Assem-

bly. Certain eastern capitalists have become interested in a project which they call the "Chautauqua Lake Railroad." They propose running a railroad quite around the lake from Jamestown to Jamestown. The advantage of such a means of transportation is evident. It would give an opportunity for quick travel, saving at least an hour in going from Jamestown to Chautauqua, and that to many travelers is a great desideratum. It would insure connections; the boats do not. In every way but that of pure pleasure it would be an advantage. Jamestown capitalists see it to be so, too, for they are giving it a hearty support.

Chautauqua county has lost its most prominent citizen. Ex-Governor Reuben E. Fenton, of Jamestown, N. Y., died suddenly at his place of business on August 25. Though for several years his uncertain health had kept him out of public life, he is well remembered as the "war governor" of New York State. After serving several terms in Congress, he was twice elected governor, and afterwards elevated to the United States Senate. His record was manly, staunch, and clean. As a citizen, friend, and business man, he has, since his retirement from public life, endeared himself to a very wide circle.

The Signal Service has been extending its work in all directions this past summer. Hundreds of towns have had the blue and red suns, crescents, and stars hoisted daily for the first time. Care and foresight have been used in warning farmers of approaching frosts and hail storms, and all this work has been gratuitous. The weather bureau is making every effort to be of practical use, and their efforts deserve hearty recognition.

A bit of sensible talk to those who are communistically inclined is the following from an exchange: "If the working people of this country want to know why they have hard times every few years, we can tell them. It is not over-production nor under-consumption, as these phrases are commonly employed. If they had kept the \$900,000,000 they spend every year for strong drink in their pockets, the present temporary lull in business would find many of them able to bear it."

There is food for reflection in the reports which the School Superintendents of New England have recently sent out. According to these reports, there has been, the past year, a decided falling off in the patronage of common schools, although the population has increased. The radical trouble, the wise ones declare, is that there are not so many children as there used to be.

Mrs. Livermore, in delivering her well-known lecture on Wendell Phillips, at Chautauqua, in August last, said of Maria Weston Chapman, whose death has occurred since last we greeted our readers: "The anti-slavery cause singularly laid hold of a group of women, the like of which has never been found elsewhere in the country. One of them has died in the last three weeks—Maria Weston Chapman, who possessed wealth, culture, education, social position; who was trained and educated abroad; who brought marvelous beauty, wonderful training, taste, heart, and grace in dress, that made her the cynosure of all eyes the moment that she appeared among the people. Her entrance into the anti-slavery cause was the beginning of the entrance of a great many women like her. It finally brought Harriet Martineau from the other side of the water. All these women with influence and money poured them out like water, and never held back."

All through the past summer there have been heart-sickening reports of the cholera pestilence in Spain and southern France. The number of new cases reported throughout Spain on September 2 was 3,062, with 1,057 deaths. These records bear witness

to an amount of desolation and misery that is utterly inconceivable. They bear a menace to our own land that cannot be too carefully heeded. Only two things will save us from the scourges that our neighbors on all sides are suffering, perfect Cleanliness and Temperance in all things.

It would be very difficult for any country to surpass the bad reputation which Patagonia has long had in the popular mind. It seems now, however, that we have been misrepresenting the case in our ignorance, and that in reality it is a very respectable part of the world. Argentine expeditions have been sent to explore the section, and after travelling more than fifteen hundred miles, the explorers affirm that the region near the base of the mountains is rich in metals and minerals, and that there are numerous fertile valleys. Proper facilities for travel are proposed, and it is expected that speedy settlement will follow. Probably a Patagonia Chautauqua will be the next thing.

Archdeacon Farrar is about to visit America for the first time. He arrived at Quebec about September 11, and after visiting Montreal, Niagara, and Chicago, will return East by the way of Baltimore, Washington, and Philadelphia. He comes at an opportune time. His recent eulogy of General Grant at the memorial service in Westminster Abbey turned into warmest admiration the respect in which the American people have always held him. His appreciative words over the dead General, and his sympathy expressed for us and our institutions were too strong and genuine to be easily forgotten.

A comical thing happened in the issue of the English daily papers brought out just after the marriage of the Princess Beatrice. They all began their full page descriptions of the wedding with the quotation, "Happy is the bride whom the sun shines on." It was only a sign of the hackneyed way into which the average reportorial corps of a newspaper soon falls. Once provided with stock quotations, a handful of elastic figures of speech, enough suits of adjectives to fit all possible occasions, they go through their daily work in much the same way that the clerk copies letters or adds columns of figures.

The following scrap has lain in the Editor's Note Book a long time. It went in with the query "who wrote it?" The query is still unanswered, but the musical rhythm and the tender compassion in the thought lead him to believe that the verses should lie hidden no longer:

De massa ob de sheepfol',  
Dat guard de sheepfol' bin,  
Look out in de gloomerin' meadows,  
Whar de long night rain begin—  
So he call to de hirelin' shepa'd,  
Is my sheep, is dey all come in?

O, den says de hirelin' shepa'd,  
Dey's some dey's black and thin,  
And some dey's po' ol' wedda's,  
But de res' dey's all brung in,  
But de res' dey's all brung in.

Den de massa ob de sheepfol',  
Dat guard de sheepfol' bin,  
Goes down in de gloomerin' meadows,  
Whar de long night rain begin—  
So he le' down de ba's ob de sheepfol',  
Callin' sof' "come in, come in,"  
Callin' sof', "come in, come in!"

Den up t'ro' de gloomerin' meadows,  
T'ro' de col' night rain and win',  
And up t'ro' de gloomerin' rain-paf,  
Whar de sleet fa' pie'cin' thin,  
De po' los' sheep ob de sheepfol'  
Dey all comes gadderin' in:  
De po' los' sheep ob de sheepfol'  
Dey all comes gadderin' in.



## C. L. S. C. NOTES ON REQUIRED READINGS FOR OCTOBER.

### BARNES' "HISTORY OF ROME."

Rules for the pronunciation of Latin words will be found in Preparatory Latin Course, pages 59 and 60.

Pronunciation of names found in the "Chronology" on page 121.

De-cem' virs, Tre'bi-a, Tras-i-me'-nus, Cap'u-a, Me-tau'rus, Teu'to-nes, A'quæ Sex'ti-æ, Mith-ri-da'tic, Phil-ip'pi, Ac'ti(she)-um, Ti-be'-ri-us, Ca-lig'u-la, Do-mi'ti(she)-an, An-to-ni'-nus, Com'mo-dus, Per'ti-nax, Did'i-us Ju-li-a'-nus, Sep-tim'i us Se-ve'rus, Car-a-cal'lus, Ge(je)'/-ta, Ma-cri'-nus, El-a-gab'a-lus, Max-i-mi'-nus, Pu-pi-e'-nus Max'i mus, Bal-bi'-nus, De'ci-us, Gal-li-e'-nus, Ca-ri'-nus, Max-im'i-an, Max-en'ti(she)-us, Con-stan'ti(she)-us, Jo'vi-an, Val-en-tin'i-an, Gra'ti(she)-an, A vi'tus, Má-jo'-ri-us, An-the'mi-us, O-lyb'ri-us, Gly-ce'ri-us.

P. 13. "O-lym'pi-ad." A period of four years, originating from the celebration of the great Olympic games held in Greece every fourth year.

"Mar'a-thon and Cher(ker)-ô-ne'a." Two Greek battlefields. At the former, the Persians were overthrown by the Greeks, and at the latter, Philip of Macedon conquered the Greeks.

P. 14. "Ar'yan." A name applied to the Sanskrit-speaking people of India, whose multitudinous descendants, in their need for more room, migrated in all directions, and became the ancestors of all the branches of the great Indo-Germanic family, comprising the Teutonic; the Slavic; the Celtic; the Italic (Latin and kindred languages); the Greek; the Persian; and the Sanskrit.

"Hellenes," hel'le-neez. The Greeks. They always called themselves by this name, the term Greeks being applied to them by the Romans.

"Cisalpine Gaul." All that part of Gaul which lay between the Alps and Rome; Transalpine Gaul being the name of that part of the country which lay beyond the Alps from Rome.

Gaul was the ancient name of France and the northern part of Italy.

P. 15. "E-ne'as." "As-ca'ni us." "Rhe'a Sil'vi-a." "A-mu'-li-us." "Nu'mi-tor." "Faus'tu-lus." "Pal'a-tine."

P. 16. "Cap'i-to-line." "Tar-pe'ia(ya)." "Met'ti-us Cur'ti(she) us." "Cu'res." The chief town of the Sabines. Its inhabitants were called Qui-ri'tes.

P. 17. "Ta'ti(she)-us." "Ram'nes." "Ti'ti(she)-es." "Lu'ce-res." "Py-thag'o-rus." A Greek philosopher.

"Ja'nus. A Roman divinity who presided over the beginning of everything. He opened the year and the seasons, and was the guardian of gates and doors. A covered passage near the Forum was dedicated to him and called a temple. Here he abode in times of peace, and the gates were closed; but as he always went out with the Romans to war, the gates were left open, waiting his return. They were only closed three times after Numa's reign; once at the end of the first Punic war; once by Augustus; and once by Vespasian.

P. 18. "Co-mi'ti(she)-a Cu-ri-a'ta." "Mam'er-tine prison." See page 52, note, Barnes' History. "Av'en-tine."

P. 22. "Col-la-ti'nus." "Ve'ii(yi)." "Tar-quin'i-i." Co'cles."

P. 23. "Eq'ui-tes." "Castor and Pollux." Heroes in Greek mythology, brothers of Helen of Troy. They were immortalized and sometimes appeared on earth.

P. 24. "Mons Sacer." A hill about three miles from Rome.

P. 27. "Lictor." An attendant granted to a magistrate as a sign of official dignity. "Fasces." Bundle carried before magistrates consisting of rods and axes with which criminals were scourged and beheaded.

P. 28. "Canuleian decree." It takes its name from the tribune, Canu'le-ius(yus), who proposed it.

P. 29. "Licinian Rogation." A law proposed by the tribune Licinius.

P. 30. "Co-ri-o-la'nus." "Titus Quinc'ti(she)-us."

P. 31. "Toga." See page 105 Barnes' "History of Rome."

P. 33. "Pontifex maximus." See page 93, Barnes' History.

P. 34. "Lacinian promontory." A headland in southern Italy, now called Cape Nau. "Thu'ri-i."

P. 35. "Macedonian phalanx." A compact body of soldiers drawn up in the form of a parallelogram, having 50 men abreast and 16 deep.

P. 37. "Punic." The Phœnicians were the ancestors of the Carthaginians, hence the propriety of designating their wars as the "Punic Wars."

P. 39. "Xan-thip'pus."

P. 40. "Ha-mil'car." "Ga'des." Now called Cadiz. The Phœnicians founded this city about 1100 B. C. In 206 B. C. the Carthaginians surrendered it to the Romans. The remains of an ancient temple of Hercules are still visible.

P. 44. "An-ti'o-chus(kus)." "Ar-chi(ki)-me'des." "Noli turba-  
recirculos meos." Do not disturb my figures.

P. 46. "Cyn-o-ceph'a-læ."

P. 47. "A-cha'(ka)ia(ya)."

P. 52. "Ju-gur'tha." See "Preparatory Latin Course," page 79.

P. 54. "Cu'rule chair." The chair of a Roman magistrate which was placed inside of a chariot.

P. 66. "Teutoburg," toi'te-boorg. A mountain chain, partly in Prussia, and partly in the principality of Lippe.

P. 69. "Germanicus." One of the noblest characters in all Roman history. He is the hero of the "Annals of Tacitus." He was the adopted son of his uncle, Tiberius. For many years he served successfully in Roman warfare, and became a great favorite with the soldiers, and was made consul. At his death, universal Rome mourned for him, and high honors were paid to his memory.

"Nero." Agrippina, his mother, murdered the emperor Claudius, her husband and the step-father of Nero, in order to place her son on the throne. Later, on her becoming very much enraged against him on account of his love for Poppæa, the profligate wife of one of his companions, who aspired to share the throne with him, Nero, fearing his mother, put her to death. Afterwards he divorced and put to death Octavia, his wife, who was the daughter of Claudius, and married Poppæa, having first murdered her husband.

P. 71. "Slaves." Commonly written, Slavs. A race supposed to be the same as the Sarmatians.

P. 73. "Illyrian Emperors." The origin of Claudius was lost in obscurity. He attained great distinction as a soldier, and was promoted to be general and chief of the Illyrian frontier and of the surrounding countries. From this circumstance, being afterwards known as the "Illyrian general", he and his successors, also great generals, were called the "Illyrian emperors."

P. 74. "Polycarp." One of the Christian fathers and martyrs. He was a disciple of St. John the Evangelist, and was made bishop of Smyrna. He was the author of several epistles the most of which are lost. He was put to death about the middle of the first century.

"Constantine." Constantius, the father of Constantine, was the one chosen by Maximian as his successor. He went to England where he died in 305. Constantine, who was with his father at the time of his death, and who had been appointed as his successor, and so was called the "Cæsar in Britain," was immediately proclaimed emperor by the army.

P. 76. "Val'ens." He was appointed emperor of the East in 384 by Valentinian I., his brother. He was killed at Adrianople in 378.

"The-o-do'si-us." He was the son of a great Roman general of the same name, and was born in Spain, whither his father had been sent to reduce the rebellious Moors to allegiance. The son spent the greater part of his life in Spain until the emperor Gratian appointed him his successor.

P. 77. "Stilicho," stil'i-ko.

P. 78. "Chalon," sha-long. "Æ'ti(she)-us."

P. 81. Latin pronunciations. "Æ-di'tes." "Ve-li'tes." "Has-ta'ti." "Prin-ci-pes." "Tri-a'ri-i."

P. 85. "Eclogue." A pastoral composition in which conversations between shepherds occur. "Bucolics," the Latin name applied to this style of writing, is expressive of its nature. The word comes directly

from the Greek and means "pertaining to shepherds." "Georgics." The Latin adjective, *georgicus*, signifies agricultural.

"Po-si-lip-po Grotto." This is a tunnel 2,250 ft. long and 21½ ft. wide, cut under the villa of Posilippo, one of the environs of Naples. Through the tunnel was the road to Puzzuoli. The name Posilippo is now given to the whole eminence lying west of Naples, which is covered with beautiful villas.

P. 89. "Um-bi-li-ci(si)." "Cal'a-mus."

P. 92. "Ca-nó-pus." "Tem'pe." A valley in Greece, lying between Mt. Olympus and Mt. Ossa. It was celebrated for its beauty, and also as being a haunt of Apollo. "The defile is about five miles in length, and is in parts so narrow as to afford space only for the river and the road." Rugged cliffs rise to an immense height on both sides.

"Harbor of Ostia." Ostia was a Roman city situated at the mouth of the Tiber. Its harbor was a very poor one, frequently becoming so filled with the deposits of the river that vessels could not enter it. To remedy this trouble, the emperor Claudius constructed a new harbor about two miles north of the city at an immense expense of time, trouble, and money, connecting it by a canal with the Tiber.

P. 94. "Puzzuolan clay," pot-soo'o-lan. Pozzuoli is a town about six miles west of Naples and is the seat of a semi-extinct volcano. The volcanic ashes are used in the manufacture of a substance which hardens under water, and is called clay.

P. 95. "Trav'er-tine." A hard, half-crystalline form of limestone deposited from streams or springs containing lime.

P. 98. "Ha-rus'pi-ces."

P. 99. "La'rés." "Pe-na'tes."

P. 100. "Fetiales," fe-she a'les.

P. 103. "Con-far-re-ā'ti(she)-ō." "Co-emp'ti(she)-ō."

P. 105. "Ma'nes." The deified souls of the departed; the ghosts of the dead.

P. 107. "Ve-la'brum." The street where the oil-dealers and cheese-mongers sold their wares.

"Circus Maximus." An oval circus which could contain 100,000 spectators. "It was surrounded by galleries three stories high, and a canal called Euripus. Through its whole length, in the middle, a wall four feet high and twelve feet broad was built, called the spina, at the end of which there were three columns on one base, around which the combatants were required to pass seven times before the prize for the races was awarded."

"Porta Capena." A gate in Rome in the eastern district.

"Aqua Crabra" An aqueduct extending from Tusculum to the Tiber, a distance of about eight miles.

P. 108. "Nau-mach(k)'i-a."

P. 113. "Tri-clin'i-um." The word was used in two senses. It meant either a couch on which Romans reclined at table, or a dining-room furnished with such couches.

P. 115. "Fau'ces." Entrance way. See plan of the house of Pansa, on page 116.

P. 129. "La-ti(she)-a'ris," belonging to Latium. "Ce-the'gus." One of those cooperating with Catiline in his conspiracy.

P. 130. "Vorticibus rapidis et multa flavus arena." With rapid vortices and yellow with much sand.

P. 145. "An'ti(she)-um." An ancient city of Latium, annexed to the Latin League by Tarquin. It was inhabited by a mixed race whose custom it was to practice piracy.

P. 172. "Clep'sy-dra." The simplest style of these clocks was that of a transparent glass or vase with marks on its sides, and a small aperture in the bottom. As the water slowly trickled through, its height in the glass indicated the time. These instruments were used in Egypt under the Ptolemies.

P. 174. "Ces'tus." Boxer's glove.

P. 217. "A-tri-en'sis." Overseer of the house.

P. 218. "Tri-clin'i-arch." The chief of the servants who have charge of the tables.

"Gau'sa-pe." A shaggy, woolen cloth.

P. 219. "Mur'ri-na." An adjective applied to vases of great delicacy and beauty, which were probably made of onyx stone or fine porcelain. It was said that they would break if any poison was ever poured into them.

P. 220. "Bibe, vivas multis annis." "Drink, may you live many years."

P. 221. "Cel la'ri-us." Steward or butler.

"Scrin'i-um." A case or *escritorio*.

P. 229. "Capitolinus." Pertaining to the capitol. "Stator." The supporter. "Gradivus." One who marches forth; a name applied to Mars.

P. 247. "Contadino," (con-ta-dee'no). A peasant.

"Paul." A small, Italian coin.

P. 248. "Podium." The part of an amphitheater which projects over the arena.

P. 249. "Suggestus." An elevated platform.

P. 251. "Meta Sudans." A conical stone on a fountain, dripping with water.

"La-nis'te." The trainers of the gladiators.

P. 253. "Vom-i-to'ri-ae." Entrances to amphitheatres.

"Lo-ca'ri-us." One who first took possession of a seat, and then let it out to another.

"Ve-la'ri-um." Awning.

P. 256. "Ave, Imperator, morituri te salutant." "Hail, Emperor, those about to die salute thee."

"Rilievi." Prominence of figure; relief.

P. 270. "An-tin'o-us."

P. 272. "Pæ-laes'tra." Wrestling school.

"Hippodrome." Race-course for horses.

P. 273. "Stoa Poicile." One side of the *Agora*, or market place, of Athens.

"Ste'læ." Pillars.

P. 275. "Orcus." The lower world.

"Cer-be'rus." The three-headed dog which guarded the entrance to Tartarus, the lower world.

P. 276. "Cha(ka)'ron." The boatman who rows the departed across the river Styx which surrounds the lower world.

"Al-bula." An early name for the river Tiber. There were several sulphur springs near, which imparted their odors to the water.

P. 288. "Valhalla." The heaven of the Goths.

"Odin." The principal Scandinavian god.

P. 294. "Lec-tis ter'ni-um." A great feast.

P. 299. "Pandects." The title of a collection of Roman laws.

#### PREPARATORY LATIN COURSE IN ENGLISH.

Page 19. "Lacedemonian." An adjective derived from Lacedæmon, one of the countries of Greece, which was commonly called Laconia.

P. 20. "Regulus," Marcus Atilius. A general who died about 250 B. C. He was taken prisoner by the Carthaginians. After being held in captivity for five years, he was sent on an embassy to Rome on condition that if the negotiations failed he should return to Carthage. He advised the Romans not to make peace with their enemies, and then, after they had accepted his counsel, in spite of all entreaty and argument, he went back; and according to generally accepted history, was put to death by most excruciating tortures.

"Fabius." After the defeat of Lake Thrasymenus it was necessary to enlist many new troops in the Roman army, and these with the discouraged old soldiers were no match for the Carthaginians flushed with victory. Hence Fabius, acting as commander, avoided meeting them in battle and kept moving his forces "from highland to highland," choosing such places as the enemy could not reach. Thus he worried them and tired them out.

P. 24. "Quirinal Hill," qui-ri'nal.

P. 26. "Colosseum." This, the largest permanent building of its kind ever erected, was commenced by Vespasian, and finished by his son Titus in 80 A. D. It is in the form of an ellipse, the longer diameter being 615 ft., and the shorter 510 ft. A cross now stands in the center of the arena marking the spot where so many martyrs met their death; indeed, the whole of the ruined structure stands as a monument to their memory.

"Campagna." A plain lying around Rome about 65 m. long and 40 m. broad. It includes the Pontine Marshes.

P. 29. "Curtius," Marcus. It is said that in the 4th century B. C. an earthquake caused a great chasm in the Forum, and that the haruspices declared that it could be closed only by casting into it that upon

which depended Rome's greatness. Curtius dressed himself in full battle armor, and, saying that a valiant citizen represented the most priceless thing to Rome, cast himself into the abyss. The earth closed, and the Forum presented its former aspect.

P. 31. The "Roman general" who warned the ship commander that he would be held responsible for reproducing any treasures of Grecian art entrusted to his care which might be lost, was Lucius Mummius, who defeated the Greeks, and captured Corinth in 146 B. C. He was "rustic, rigidly honest, and died poor."

P. 37. "Longwood." The name of the largest plain on the island of St. Helena, on which was Napoleon's house while he was in exile.

P. 38. "Cineas." A native of Thessaly. He was sent by Pyrrhus, after the battle of Heraclea, 280 B. C., to Rome to effect, if possible, terms of peace. On his return, having failed to accomplish his object, he told Pyrrhus "that the city of Rome was like a temple, the Roman senate an assembly of kings, and that to fight with the Roman people was to fight with the Hydra." In a second mission to them, however, he was successful. Cineas was renowned for his eloquence.

P. 53. "Thucydides." A great Greek historian who died about 400 B. C. His principal work was the "History of the Peloponnesian War."

P. 72. "Troas." Troy, the name of an ancient city in the north-western part of Asia Minor; the scene of the famous Trojan War.

P. 73. "Vestal Virgins." Priestesses who served in the temple of Vesta, the Roman goddess of the hearth, were called "Vestal Virgins." They were chosen from among the daughters of free born parents, at the age of about six years, and must be without physical blemish. Their duty was to guard the sacred fire which must never die out, night or day, on the altar of Vesta. Its extinction portended great evil to the state. These virgins were held to service during a period of thirty years; during the first ten they received instruction as to their duties, for the next ten they discharged their regular duties, and then for ten more they gave instructions to others. They were freed entirely from parental control, and were held in great respect by all the citizens. At the end of the thirty years they might marry.

P. 78. "Bohn," Henry George. (1796-1884). An English publisher. For many years, from all European languages, he gathered standard works, and republished them in cheap form and in regular series. One of these series was the "Classical Library."

P. 82. "Cirta." An ancient city of Numidia, built on the site occupied to-day by Constantine, in Algeria.

## NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

### SUNDAY READINGS.

1. "Schlei-er-mach'er," Friedrich Daniel Ernst. (1768-1834). A German divine and philosopher. He wrote "The Christian Faith;" "Discourses on Religion;" and "Outlines of a Critique of all Past Systems of Ethics."

2. "John Huss" (1369-1415). A religious reformer, born in Bohemia, and burned at the stake in Constance. He preached openly and boldly against the misconduct of the clergy, and insisted that the money spent in excessive ornamentation of the churches should go towards providing for the poor. This excited opposition against him. At the time of the burning of Wycliffe's works, Huss loudly protested, and succeeded in bringing about the condemnation of the Archbishop who commanded their destruction. But the cry of heresy was soon raised against him, and he was banished from Prague. He was summoned to appear at the Council of Constance in 1414, by Pope John, and to retract his heresies, among which were disbelief in transubstantiation; teaching the doctrines of Wycliffe; and trying to separate the state from the church. He refused to renounce his doctrines, and was condemned. He was the author of a number of volumes.

3. "St. Francis Xavier," (hav-e-air'). (1506-1552). A celebrated missionary of the Roman Catholic Church. He was a great friend of Ignatius Loyola, and was associated with him in the founding of the Jesuit Society. He traveled extensively in all parts of Europe, India, Japan, and the East Indies, teaching Christianity to these heathen nations. Many miracles were ascribed to him.

4. "F. W. Farrar," Frederick William. (1831-). An English clergyman and author.

5. "Punshon," William Morley. (1824-1881). An English clergyman of the Wesleyan Methodist denomination. In his early ministry, his fame became noised abroad, and his services were in frequent demand for special sermons and lectures. But few ministers ever possessed so much popular power. He preached in London 1858-68. In the latter year, he moved to Canada in order that he might marry his deceased wife's sister, which was against the English laws. It is said that Mrs. Mulock Craik's novel, "Hannah," was founded upon this circumstance.

After the death of his second wife, he returned to England. He was the author of "Life Thoughts;" "Prodigal Son;" and "Sabbath Chimes," in verse. Many of his sermons and discourses have been published.

6. "Payson," Edward. (1783-1827). An American divine, pastor of the Congregational church in Portland, Me. He was a man of great zeal and devotion, widely known for his saintly life. He was the author

of several works which, since his death, have been collected and published in three large volumes.

### ITALIAN ART.

1. "Clo-a'-ca Max'i-ma." The words translated are the "largest sewer." They were applied to the large subterranean passage by means of which ancient Rome was drained. Commencing near the Forum it reached to Tiber. It consisted of three concentric arches, each one touching the one within; the whole was fifteen feet wide and thirty feet high. It was built of large blocks of hewn stone, laid without cement. It is still in good preservation, and serves in part for the drainage of modern Rome. The little river *Juturna* flows through the Cloaca Maxima and keeps it fresh and pure.

2. "Opening." As an architectural term, it is applied to any space occurring in the walls of a building. In the analysis of all kinds of architecture, there are seven features to be considered: the plan; the walls; the roof; the openings; the columns; the ornaments; and the character of the building.

3. "Etruscans." The people inhabiting Etruria, a division of ancient Italy now called Tuscany. They were celebrated for "artistic designs and the skilful execution of decorative objects."

4. "Metellus." A Roman who commanded as praetor in Macedonia, where he fought successfully. He afterward served as consul in Spain. In 131 B. C., he was made censor. He died in 115.

5. "Tivoli," te'-vo-le. A town of Italy, 16 miles north-east of Rome, remarkable for its fine scenery, and for its antiquities, most celebrated among which is the Temple of Vesta.

6. "Grecian Corinthian." The distinctive feature in the different orders of architecture is the capital (the head or uppermost part of the column). In this order, it is separated from the shaft by a groove, and is surrounded at the bottom by a row of water leaves; above these, and reaching to twice their height, is a row of acanthus leaves, and over these, again, are spirals and tendrils supporting honeysuckles occurring on the upper plate of the capitol.

7. "Tonic." In this order the capital is distinguished by having two remarkable ornaments, called volutes. They present to one standing directly in front of the building the appearance of the rolled-up ends of a scroll, on either side of the column.

8. "Basilica," ba-zil'i-ca. A Greek derivative signifying "a royal house." It was originally applied only to the palace of a king, but public buildings were afterwards called by the same name.

9. "Augustan Age." In Rome, it was the epoch culminating in the reign of Julius Caesar.

10. "Pan'the-on." A Greek derivative meaning "all the Gods."



11. "Pi-las'ter." A square column having a base, capital, and entablature the same as other columns.

12. "Maison Quarree," mā-zong kar-rā.

13. Sty'lo-bates." The bases below a range of columns. The name is also applied to series of steps, especially to those leading up to a temple.

14. "Corbels." The word is derived from the French word meaning a basket. They are short pieces of timber or iron jutting out from a wall wherever they may be necessary. They are often carved into various shapes, and prove very ornamental.

15. "Verona," va-ro'na. A province of Italy. "Nîmes," neem. A city of France in Languedoc. "Arles," arl. A town of France, in Provence, on the left bank of the river Rhone. "Pola." A fortified town of Austria, at the head of a harbor of the same name, fifty-four miles south of Trieste.

16. "Cecilia Metella." The daughter of Metellus Dalmatius and wife of the dictator Sulla. During the great triumphal feast held in honor of Sulla's victories, Cecilia fell ill. For some reason Sulla had her removed from his house, and secured a bill of divorce. He, however, honored her memory with a splendid funeral.

N. P. Willis, in his "Pencilings by the Way," says of the tomb of Cecilia Metella: "It stands upon a slight elevation, in the Appian Way, a 'stern round tower,' with the ivy dropping over its turrets and waving from the embrasures, looking more like a castle than a tomb. Here was buried 'the wealthiest Roman's wife,' or, according to Corinne, his unmarried daughter. It was turned into a fortress by the marauding nobles of the thirteenth century, who sallied from this and the tomb of Adrian, plundering the ill-defended subjects of Pope Innocent IV. till they were taken and hanged from the walls by Brancalone, the Roman senator. It is built with prodigious strength. We stooped in passing under the low archway, and emerged into the round chamber within, a lofty room, opened to the sky, in the circular wall of which there is a niche for a single body. Nothing could exceed the delicacy and fancy with which Childe Harold muses on this spot."

17. "Pyramid of Cestius." "A beautiful pyramid, a hundred and thirteen feet high, built into the ancient wall of Rome, is the proud Sepulchre of Caius Cestius. It is the most imperishable of the antiqui-

ties, standing as perfect after eighteen hundred years as if it were built but yesterday. Just beyond it, on the declivity of a hill, over the ridge of which the wall passes, crowning it with two mouldering towers, lies the Protestant burying-ground."—N. P. Willis.

The graves of Keats and Shelly are to be found in this little ground. Shelly said, after Keats had been laid there: "*It might make one in love with death, to think that one might be buried in so sweet a place.*" And in the same place he himself was laid later.

(A mistake in punctuation appears in the article in connection with this name. There should be no period; the clause that follows is descriptive of the pyramid).

18. "Via Sacra." The principal thoroughfare passing through the city of Rome. From the Arch of Titus it led to the capitol.

19. "Temple of the Olympian Zeus." This temple was 354 ft. long and 171 ft. wide. It was built with a double row of columns on all sides. The temple had been reared, or rather restored, from a more ancient date, by Pisistratus, but never completed until this time.

20. "The Farnese Bull." A celebrated piece of statuary now in the National Museum at Naples. It represents Amphion and Zeths holding the struggling bull, and preparing to fasten Dirce to his horns. Antiope is standing close by, and a number of animals are represented at the base. Antiope had been the wife of Lycus, King of Thebes, but was divorced in order that he might marry Dirce. The latter was so jealous of Antiope that she put her in chains; but, she, escaping, fled to Mt. Citharon, where she bore to Zeus two sons, Amphion and Zeths. To avenge their mother, when they were grown, they went to Thebes, and tied Dirce to the horns of a bull which dragged her about until she died.

"Flora." She was the goddess of flowers. Her festival was celebrated with great rejoicings, houses being profusely adorned, and wreaths worn on the hair. She is represented by artists as a beautiful girl crowned with flowers. The Farnese Flora is such a statue, made considerable larger than life.

"Hercules." "The mighty hero leans in an attitude of repose upon his club, and over it falls his lion-skin; the head is thoughtfully bent forward." Lübke.

21. "San'ta Maria (mā-re'a) degli (da'gle) Angeli (ān'-zha-le).

## TALK ABOUT BOOKS.

All interested in the study of ethnology or philology will find in "The Lenapé and their Legends"\* a useful as well as an interesting book. Lenapé is the proper name of the tribe of Indians commonly known as the Delawares. According to the author, who differs from several others of high authority on such matters, the word signifies "our men," or "men of our nation." Their history, customs, and religious doctrines, their language, literature, and traditions have been carefully studied, and the results given in a concise and attractive form. The greatest help in all this study was the *Walum Olam*, Red Score, a record recently found. The copy of the original of this record is given, printed in red ink, and opposite each page is the translation. Notes and a full vocabulary of Indian words are also given. Around the "red man" native to America, there clusters an ever deepening interest, and the desire to know more concerning him increases every day. Such books as this one which Dr. Brinton has given to the public are well adapted to meet these requirements.

We shall feel like speaking a very strong word of recommendation for the "Pedagogical Library," edited by Mr. G. Stanley Hall, if all the works it contains are as useful and practical to teachers as "Methods of Teaching History."† The essays in the book are admirably adapted to furnish easy methods to teachers who are themselves only beginners in the study. It will arouse a historic sense, and will show how this sense may be cultivated. The best methods practiced in the Universities and High Schools are explained, and the valuable courses now used

at different institutions given. Besides there is a part of the book devoted entirely to lists of works on different historical questions. The pedagogue who uses this book will do teaching in harmony with the dignity and worth of his subject, instead of the wretchedly hum-drum catechism-like work that is done in the majority of Seminaries and High Schools.

To have known and counted as among one's personal friends so rare and godly a man as Bishop Wiley, is a privilege of the highest honor. And so it was esteemed by the small band from among those so favored who united under the leadership of Dr. Rust, and in the form of a monograph\* offered their contributions to his memory. Sketches of Bishop Wiley in the many phases which his busy life assumed,—as minister, missionary, educator, editor, author, and bishop, have been prepared by able, loving hands. Among the contributors are Drs. Butt, Wentworth, Buckley, and Joyce; Bishops Merrill, Walden, and Mallalieu; Prof. L. F. Townsend; Miss Elizabeth Rust, and others equally well-known. Many of the beautiful traits in the Bishop's character, and his ripe, strong views of life are shown in selections from his own letters. The high character of the book, its scope, and appreciative spirit, and the sympathy breathing from its pages make it seem a reflection of the noble life it memorializes. It is a work which will demand for itself a wide reading.

It is fifty years since Dr. John Todd first published "The Student's Manual."‡ It was a book intended for use. Its republication in a re-

\*The Lenape and their Legends. By D. G. Brinton, M.D. Philadelphia: D. G. Brinton. 1885.

†Pedagogical Library. Edited by G. Stanley Hall. Vol. I. Methods of Teaching History. Second Edition. Boston: Ginn, Heath, and Company. 1885.

\*Bishop Wiley. A Monograph. Edited by R. S. Rust, D.D., LL. D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. 1885. Price, \$1.50.

‡The Student's Manual. By Rev. John Todd, D.D. New Revised Edition to which are added notes by the author. New York: Baker & Taylor.

vised edition so many years after its first appearance is pretty good evidence that it has been of use. Many a student of the last half century has found warning and help in its strict, plain paragraphs on habits, study, duty, and the like. And though its old fashioned make-up and a literary style slightly antiquated and an anything but modern rigidity of moral, mental, and physical law make it a rather startling contrast to the unwritten manual of the modern college student with his self confidence and "broad" (?) views of life, yet he could not have a more sensible or a safer guide than this "Manual." If young collegians will follow Dr. Todd, their mental and moral fortunes will be made.

A timely book, and one which meets an often expressed want is "The Women of the Reformation."\* During the 400th anniversary of Luther's life, which so recently engaged public attention, the fact was patent to many that a distinctive work setting forth the part taken by women during that great struggle was not to be found. That such a book should be written by Mrs. Wittenmyer who helped the heroes in the late Civil War by her works of mercy on the battle-field and in the hospital, and who, as reformer, has wrought so faithfully in the W. C. T. U., is especially fitting. The book is strongly written, concise, and deeply interesting. The characters are well chosen and vividly portrayed. Among the twenty-six noble women whose history is given, are Jeanne D'Albret, Catherine Parr, Lady Jane Grey, Catherine Von Bora, and Queen Elizabeth. A little too much of the novelist's fondness for his leading characters is shown, as these heroines are represented as possessing in the superlative degree all the virtues. In her preface the author says: "The women of the sixteenth century have never been equaled." It is a book which must meet with a large welcome everywhere.

"Weird Tales"† is the appropriate name given to a collection of short stories translated into English from the German author, Hoffman. They clearly reveal that love for the uncanny and supernatural which is so strongly marked a trait in the German character. Such a nicety of description and a depth of passion are blended in them as are rarely found in short stories. The curiosity is aroused from the first in each by the introduction of something unreal or mysterious, and the interest deepens as one traces it through, sometimes to a satisfactory, rational conclusion, as in "The Cremona Violin;" sometimes to an ending without any clearing up of the mystery, as in "The Sand Man;" and again to an unnatural, disappointing close, as in "The Doge and Dogess." It helps form a pleasing variety for a library, and is a book which, though it may not profit the reader, is thoroughly enjoyable.

A delightful series of classic readings comes in the "Garnet Series"‡ of the *Chautauqua Press*. The books are skillfully selected readings on two themes that entangle themselves in every mind—Art and Italy. Lucy Crane contributes six lectures to the first volume, and Charles Goodrich Whiting introduces her very appropriately as he does Mr. Black in his Life of Michael Angelo, which forms another volume of the set. Ruskin fills a volume with Poetry of Architecture, the Cottage, the Italian Villa, and St. Mark's. Selections from Macaulay make the fourth book. They are so fascinating in contents and so charming in make up that the temptation to members of the C. L. S. C. will be to read for the Garnet Seal before they do any other.—Another good thing which the *Chautauqua Press* has done is to take Miss Minnie Barney's "Gem Calendar"§ for 1886. The calendar has been revised with much loving care and labor, and in its present pretty dress is a very attractive ornament for the Chautauqua corner as well as a genuine helper to a day of good work and good thoughts.

The sixth edition of Harriet Martineau's Autobiography¶ comes in

\* The Women of the Reformation. By Mrs. Annie Wittenmyer. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885. Price, \$2.00.

† Weird Tales. By E. T. W. Hoffman. With a Biographical Memoir. Translated by J. T. Bealby, B.A. In two volumes. New York: Charles Scribner's Sons. 1885.

‡ Readings from Ruskin, with introduction by H. A. Beers, Professor of English Literature in Yale College. Readings from Macaulay, with an Introduction by Donald G. Mitchell (Ike Marvel.) Art and the Formation of Taste. By Lucy Crane, with an Introduction by Charles G. Whiting. The Life of Michael Angelo. By Black, with an Introduction by Charles G. Whiting. Price of each volume, 75 cents. Address, "Chautauqua Press," 157 Franklin Street, Boston, Mass.

§ Gem Calendar. Arranged by Miss Minnie Barney. Chautauqua Press.

¶ Harriet Martineau's Autobiography. Edited by Maria Weston Chapman. In two volumes. Sixth Edition. Boston: Houghton, Mifflin & Company. 1885.

two perfectly printed volumes from the *Riverside Press*. It is no surprise that the sale has reached this size. It is a model of autobiographical art. The work is one of the essentials in even a small library of biography. Its first chapters would be most beneficial reading for mothers and teachers. Its chapters on methods of work deserve attention from students. Its frank, "manly" expressions of opinion on social, religious, and political views, commend themselves, whether agreed with or not, to every thoughtful person. It is a gazetteer of sound opinions on almost every public question agitated between 1830—76. It is a cyclopedia of anecdote and comment on almost all the famous men and women of that period. Students of the English political life and literature of this century must add this work to their required reading. Just now the recent death of Maria Weston Chapman gives fresh interest to this Autobiography. Mrs. Chapman's long and warm friendship with Miss Martineau led to her choice as a proper editor of the Autobiography, and Memorials. No woman could have been found who in opinions and spirit would have been better suited for the task.

BOOKS SUITABLE FOR SUNDAY SCHOOL LIBRARIES.—"A Railroad Waif" is a simple little story plainly told, which has the power of awakening and holding the interest of the reader. The "giving of a cup of cold water" to one of the helpless little ones brought its sure recompense.—A good lesson for boys and girls on the necessity of setting a watch over their lips, and restraining the hard, bitter words which often seek outlet, is taught in the form of an interesting story in "Words and Ways."† The book is well worth a reading.—One of the most interesting books of travel for young people is "From the Golden Gate to the Golden Horn."‡ Two boys, after graduating at the Academy, accompany their father, a member of a great manufacturing firm in New York, on a business tour around the world. The descriptions of the various countries they visit, and the bits of history given, combined with the incidents of travel, afford a pleasing variety. The book is finely illustrated.—"Pulpit and Easel,"§ in a very attractive manner, describes the struggles of a young man possessed of an artist's soul who worked his way up to his beloved calling from a carpenter's bench, only to think he heard after a short time the louder voice of duty calling him to preach the gospel. The efforts it cost him to renounce his art studies, and enter upon his new field of labor are clearly set forth, and the reader finds himself heart and soul in sympathy with the brave young toiler. Failure, however, in this work soon taught him he was mistaken, and the joy with which he returned to painting, and the true success which crowned his efforts as an artist preacher fully recompensed him for his early sorrows. The book is written in a happy style, and teaches many beautiful lessons.—"At the Sign of the Blue Boar"¶ is a well written historical novel giving much information of English and, especially, London life in the 17th century. The book will do good; the characters are well sketched; and the religious tone evangelical.—In "Anthe,"‡ Mrs. G. W. Chandler writes with her usual vigor, good sense, and good English. The book will be read with interest and will profit thoughtful readers.—"Elias Power, of Ease-in-Zion,"†† is an interesting sketch of the life and labors of a Yorkshire manufacturer, who became eminently useful in his lay ministries. The book is highly commended.

An excellent classified Scrap Book has been prepared by Miss H. A. Hulburd, of Perrysburgh, Ohio. Pockets are arranged to receive the scraps, and the book separated into ten divisions: Bibliography, Philosophy, Theology, etc., each of which is divided again into its several chief sub-heads. The book would, we believe, be more useful if the pages were numbered, and room made for an index. Another improvement would

\* A Railroad Waif. By Mrs. C. B. Sargent. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. 1885.

† Words and Ways. By Sarah J. Jones. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885. Price \$1.00.

‡ From the Golden Gate to the Golden Horn. By Henry Frederick Reddall. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885. Price \$1.25.

§ Pulpit and Easel. By Mary B. Sleight. New York: Thomas Y. Crowell & Co.

¶ At the Sign of the Blue Boar. By Emma Leslie. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885. Price \$1.00.

‡ Anthe. By Mrs. G. W. Chandler. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885. Price \$1.00.

†† Elias Power, of Ease-in-Zion. By John M. Bamford. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885. Price 50c.

be to give additional space to the department of history and biography, to which belong our most useful clippings. The arrangement, however, is simple and practical.

Among the "Educational Classics" published by Ginn, Heath & Co., (Boston) is Pestalozzi's "Leonard and Gertrude," a story useful to all teachers. Also, in the "Classics for Children," is "The Swiss Family Robinson," by J. A. Stickney, which will not need commendation to those who have read any of the books in this delightful series. A Greek textbook, "The Seven against Thebes," prepared by Prof. Isaac Flagg, and containing full notes is published by the same firm—Ginn & Co., (Boston) have published "Lectures on School Hygiene" for teachers in the public schools; Allen and Greenough's Latin text-book on Cæsar, with Vocabulary; and "New High School Music Reader," by Julius Eichberg.—Froebel's "Education of Man" translated by Josephine Jarvis; "Object Lessons on Plants," being part III in the series; "Practical Work in the School-room;" and "Selected Words for Spelling, Dictation, and Language;" by Meleny and Giffin, are among the books published by A. Lovell & Co., (New York).—From D. Appleton & Co. (New York) comes another of the fine "Science Text-Books," "Descriptive Botany" profusely illustrated with clear cuts. It is the fifth in the series comprising Chemistry, Physiology, Geology, and Zoology. Also, "The Three Pronunciations of Latin," by M. M. Fisher D. D. LL. D., and "The Sentence and Word Book," by James Johannot.—"A Text-Book of Inorganic Chemistry," by Prof. Van Richter, translated by Edgar F. Smith, Ph. D., finely illustrated, is issued by P. Blakiston,

Son, & Co., (Philadelphia) Price \$2.50.—Among the Elementary Classics published by Macmillan & Co. (London) is a text-book on Cicero, with vocabulary and notes Price 40 cents.

"Lawn Tennis"\* is a little book, principally from an English source, that will interest those who wish to understand the game and improve their skill in playing it.

BOOKS RECEIVED.

The Epworth Hymnal. Containing Standard Hymns of the Church, Songs for the Sunday School, Songs for Social Services, Songs for the Home Circle, and Songs for Special Occasions. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

English History in Rhyme. By Mrs. Charles H. Gardner. New York: Published by the Author. 1885.

Fresh Flowers. A Song Book for the Infant Classes of Sunday Schools. By Emma Pitt. New York: C. H. Ditson & Co. Philadelphia: J. E. Disson & Co. Chicago: Lyon & Healy.

American Version of the Book of Psalms. Edited by John G. Lansing, D. D. New York: Fords, Howard, & Hulbert. 1885.

Indian Local Names with their Interpretation. By Stephen G. Lloyd. York, Pa.: Published by the Author. 1885.

\*Lawn Tennis. By S. C. F. Peile. Edited by Richard D. Sears. New York: Chas. Scribner's Sons. 1885. Price 75c.

PARAGRAPHS FROM NEW BOOKS.

"The village (of Brentworth) lay in the hollow, and climbed, with very prosaic houses, the other side. Village architecture does not flourish in Scotland. The blue slates and the gray stones are sworn foes to the picturesque; and though I do not, for my own part, dislike the interior of an old-fashioned pewed and galleried church, with its little family settlements on all sides, the square box outside, with its bit of a spire like a handle to lift it by, is not an improvement to the landscape. Still a cluster of houses on differing elevations, with scraps of garden coming in between, a hedgerow with clothes laid out to dry, the opening of a street with its rural sociability, the women at their doors, the slow wagon lumbering along, gives a centre to the landscape.—From "The Open Door."\*

We were marshalled through the iron gate, separating the choir from the chapel, by a grey-bearded, grey haired man, who kept his eye sternly upon us as we deposited our sixpences, our modest offering in place of 'silver brooch and ryngis.'

"Where is the shrine?" we asked, as soon as we were on the other side of the gate. \* \* \* \*

"Now," he said, solemnly, "you have come to the shrine of the saintly Thomas."

We had reached our goal. We stood in the holy place for which Monk and Knight, Nun and Wife of Bath, had left husband and nursery, castle and monastery, and for which we had braved the jests and jeers of London roughs, and had toiled over the hills and struggled through the sands of Kent. Even the verger seemed to sympathize with our feelings. For a few moments he was silent; presently he continued—

"Every the Heighth, when he was in Canterbury, took the bones, which they was laid beneath, out on the green, and had them burned. With them he took the 'oly shrine, which it and the bones is here no longer!"

Shrine and Tabard, Chapels and Inns by the way, all have gone with the pilgrims of yester-year.—From "A Canterbury Pilgrimage."† (The Record of a Journey on a Tricycle.)

\*The Open Door. The Portrait. By the author of "A Little Pilgrim" and "Old Lady Mary." Boston: Roberts Brothers. 1885. Price, 75c.

†A Canterbury Pilgrimage By Joseph and Elizabeth Robins Penne l. New York: Charles Scribner's Sons. 1885. Price, 50 cents.

In a letter to Dr. Larew, Bishop Wiley says:

"There, now, I have written nearly all my letter; and it is all about myself. What a big shadow self makes on every thing. I agree with you on preaching. \* \* \* I have got sick of eloquence, and logic, and rhetoric, and reason, and theology, and the whole school of them, and want the pure Word of Life as it flowed from divine and inspired lips. And I think my true business is to sit before these inspired teachers, and from their words try to find out what was swelling and beating in their hearts, and teach it to the people."

In his article on Bishop Wiley, William V. Kelly says:

"We know what sort of soul was back of the look of his sober eye—what deep of devout experience lay under his voice when he spoke. His past was a sounding-board, giving focused and reverberant force to his utterances. The history behind the man was like the light which the Roman sacristan holds behind the alabaster column in the crypt of St. Peter's, to make luminous and visible its internal veined, wavy, opalescent beauty.

Prof. L. T. Townsend, D.D. says, in his tribute of respect:

"One of the rarest privileges of a lifetime was an interview with this great man at the death of his son. There he stood in that death-chamber, is standing there in my memory still, confident in his faith—but with heart bleeding, as from every artery, trembling with deepest emotion, and saying: "Pray for us; pray for us." We knelt, we prayed—Paradise seemed not far off."—From "Bishop Wiley." A Monograph.

For God in man brings man to God, through faith, and I we, and sorrow, And toil and strife, that lift the world up toward a brighter morrow. And souls that fight the fight for man, though shamed, defeated, broken, Like weeping clouds are crowned at last with victory's rain-bow token. Their names are set like steadfast stars in heaven's eternal arches, To guide the pilgrimage of souls through all time's toiling marches. And blest are they to whom the gift ineffable is given, Through tears, through toils, through martyr fires, to light men on to heaven!

—From "Elijah, The Reformer."\*

\*Elijah the Reformer. By George Lansing Taylor, D. D. New York: Phillips & Hunt. 1885.



Nature prescribes that the main business of the young is to collect material; a business which the infinite novelty of the new world not a little contributes to enliven. This determines the first great axiom, or what ought to be the first great axiom of early teaching; open Fairylane. Endeavor to delight, interest, fascinate the child by judiciously supplying melodious sounds, splendid imagery, touching narratives, noble adventure, noble endurance, noble sufferings. There is a fearful theory born and bred in the quagmires of Marsh-dunceland, that nothing is learning, unless it is disagreeable, or worth having, unless it is difficult. As if the value of a building consisted in the number of bricks which built it. Thus the high beauty of the Waverly novels, the winsome charm of ballads, the music of lyric poetry, the glorious metrical romances of Scott, the holy organ tones of immortal song, are not considered to be training because they delight. But the world is large enough to tire the strongest. The more difficulties are removed, the farther the wayfarer can get. There is no fear that too easy progress will ever do away with the need of labour. The path wants to be smoothed, not roughened.—From Rev. Edward Thring's "Theory and Practice of Teaching."

THE DECREASE OF WARFARE.—Whereas the basis of civilization was once mainly military, it has now become mainly industrial. Whereas the occupation of the greater part of mankind was once fighting and pillage, it is now peaceful cultivation of the earth and the transformation of the earth's various productions into endlessly complex instruments for satisfying human wants, both physical and æsthetic. Warfare has long been necessary for the purpose of securing and maintaining the political stability of great masses of men, without which industry itself could not attain to any high development. From this point of view, warfare has not yet ceased to be necessary, especially where civilized societies are molested or threatened by barbarous societies. \* \* \* Men engage more and more unwillingly in warfare, and regard it more and more as an intolerable source of disturbance. And along with the diminution of the quantity of warfare, and the restriction of its sphere, there has gone on a gradual alternation in the feelings and in the manners of civilized men. This change has been

shown in increased regard for domestic comfort, in the abolition of judicial torture and of cruel modes of punishment, in prison reforms, and generally in increased softness of temper and mildness of manner. Professor John Fiske, in the "Introduction" to the *Departments of Industry* in "The Hundred Greatest Men."

LORD MACAULAY'S HEART.—One paper I have read regarding Lord Macaulay says "he had no heart." Why, a man's books may not always speak the truth, but they speak his mind in spite of himself; and it seems to me this man's heart is beating through every page he penned. He is always in a storm of revolt and indignation against wrong, craft, tyranny. How he cheers heroic resistance; how he backs and applauds freedom struggling for its own; how he hates scoundrels, ever so victorious and successful; how he recognizes genius, though selfish villains possess it! The critic who says Macaulay had no heart might say that Johnson had none; and two men more generous, and more loving, and more hating, and more partial, and more noble do not live in our history. Those who knew Lord Macaulay knew how admirably tender and generous and affectionate he was. It was not his business to bring his family before the theater footlights and call for bouquets from the gallery as he wept over them.—W. M. Thackeray, in "Personal Traits of British Authors."

There is a kind of painting called mosaic. It is composed of small pieces of stone or glass, almost immeasurably small. Each particle is by itself worthless; you would crush it under your feet, would naturally pass it by unnoticed; but let the true artist construct the mosaic; let him take those infinitely small pieces and place them in order, and what beautiful shadings of outline are given to it! how grand the conception! You can scarcely distinguish it from the finest painting by the pencil, and yet multitudes of apparently worthless pieces compose it. So I sometimes look upon men. In one sense we are insignificant. And yet when the artist of the universe takes us and places us in the mosaic which the universe shall yet gaze upon with wonder, small as we are we shall yet be part of his great design.—From Bishop Simpson's *Sermons*.

## SPECIAL NOTES.

The graduates of 1882, '83, '84, and '85 are expected to wear the Garnet Badge which is the regular graduates' badge, none other taking its place. Chancellor Vincent desires that on all public occasions when the members of the C. L. S. C. meet for social or literary exercises the graduates shall indicate their classes, and the fact of such graduation, by wearing this badge. All graduates of whatever class should secure these badges by mail by sending forty cents to Mrs. Rosie M. Baketel, Greenland, N. H.

CHAUTAUQUA ASSEMBLY HERALD.—VOLUME X.—A few complete sets of the CHAUTAUQUA ASSEMBLY HERALD for 1885 may still be obtained. The HERALD for 1885 contains an exceptionally popular collection of lectures, one which we feel sure the members of the C. L. S. C., in particular, will find it advantageous to own. Among the lectures are several valuable ones on travels; such as Bishop Foster on "India," Dr. Frazier's "Live Yankee in Japan," Dr. King on "Paris and Rome," and Miss Von Finklestein on the "Bedouins" and "Fellaheen of Palestine." Dr. George Sexton's philosophic lectures formed the most important series; perhaps, of the Chautauqua season of 1885. Dr. Sexton's theme was "Modern Skepticism" in all its various phases. He delivered eight lectures on this subject. Among them were "The Problem of Moral Evil," "The Origin of Man," "Materialism a Fallacy." The position which Dr. Sexton holds in his own country as well as the importance and interest of the themes he discusses will commend these lectures to all our readers. A very large number of general lectures are also included in the volume. Beside the lectures, are full reports of special meet-

ings, platform services, and class work. Volume X will be sent, postage prepaid, to any address by sending \$1.00 to Dr. T. L. Flood, Meadville, Pa.

The Vincent Class of the C. L. S. C. of 1883 has organized with the following officers:

H. C. Farrar, President.

Miss L. C. Browning, Vice President.

R. S. Holmes, Secretary and Treasurer.

The Secretary will be glad to receive items of interest concerning "After-work" from any member of 1883. Address Plainfield, N. J.

THE CHAUTAUQUA BELLS.—Members of the Circle interested in the Chautauqua Bells—and where is there one who is not?—will find this little table of value to them:

KEY.	WEIGHT.	PRICE.	NAME.
E <sup>b</sup>	3,033 pounds,	\$1,500	"Miller."
F	2,023 "	1,000	"Vincent."
G	1,525 "	750	'88.
A <sup>b</sup>	1,247 "	625	'87.
B <sup>b</sup>	824 "	400	'82.
C	517 "	250	'86.
D <sup>b</sup>	453 "	225	'84.
D	414 "	200	'85.
E <sup>b</sup>	370 "	175	'89.
F	275 "	125	'83.
		\$5,250	